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ABSTRACT

The items in this bibliography explore the theory, and the social, cultural, and psychological consequences, of membership in a minority or ethnic group. Primary emphasis has been given to two major subject areas: materials dealing with the situation of immigrant ethnic groups, their psychological adjustment, and conditions affecting acculturation; and materials dealing with patterns of ethnic behavior, identity, family life, and communication structure. Because the study of ethnic groups encompasses such a large number of topics, any bibliography treating even selected aspects would have to limit scope and coverage. Extensive coverage of American Negroes, American Indians, and Mexican Americans is not attempted in this document. Some of the more recent general studies of these groups, and general studies on intergroup and ethnic-racial relations, have been included, but it was felt that materials specific to Negroes, Indians, and Mexican Americans were better dealt with in specialized bibliographies. The significance of ethnicity in American life is a major program concern of the Center for Studies of Metropolitan Problems. The present document represents a first step toward the development of an ongoing comprehensive bibliography in the area of ethnicity. (Author/JM)

BIBLIOGRAPHY ON ETHNICITY AND ETHNIC GROUPS

by

Dr. Richard Kolm

ERRATUM

A most regrettable error occurred due to an inexplicable oversight in editing.

Page 63, entry 218, at the top of the page. The author's name should read as follows:

Lerski, Jerzy Jan

and should appear on page 74 or 75 as entry 259, after "Lenski."

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BIBLIOGRAPHY OF ETHNICITY AND ETHNIC GROUPS

compiled and edited by

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FOREWORD

The significance of ethnicity in American life is a major program concern of the Center for Studies of Metropolitan Problems. The present document, "A Bibliography on Ethnicity and Ethnic Groups" represents a first step toward the development of an ongoing comprehensive bibliography in the area of ethnicity. It was prepared by Dr. Richard Kolm, Department of Social Service, The Catholic University of America, with the assistance of Mr. Richard Wakefield and Mrs. Joan Schulman, both staff members of the "Metro Center."

The Center welcomes reactions to this document.

Elliot Liebow, Ph.D., Chief
Center for Studies of Metropolitan Problems
Division of Special Mental Health Programs

THIS PAGE WAS MISSING FROM THE DOCUMENT THAT WAS
SUBMITTED TO ERIC DOCUMENT REPRODUCTION SERVICE.

PREFACE

Because the study of ethnic groups encompasses such a large number of topics, any bibliography treating even selected aspects would have to limit scope and coverage. The items in this bibliography explore the theory, and the social, cultural and psychological consequences, of membership in a minority or ethnic group. Primary emphasis has been given to two major subject areas: materials dealing with the situation of immigrant ethnic groups, their psychological adjustment and conditions affecting acculturation; and materials dealing with patterns of ethnic behavior, identity, family life, and communication structure.

Extensive coverage of American Negroes, American Indians, and Mexican Americans is not attempted in this document. Some of the more recent general studies of these groups, and general studies on intergroup and ethnic-racial relations, have been included, but it was felt that materials specific to Negroes, Indians or Mexican Americans were better dealt with in specialized bibliographies such as the following:

Davis, John P. ed. *The American Negro Reference Book*. Englewood Cliffs, N.J.: Prentice Hall, 1966.

Index to Periodical Articles by and about Negroes. Compiled by the staffs of the Hallie Q. Brown Memorial Library, Central State College, Wilberforce, Ohio, and the Schomburg Collection of Negro Literature and History, The New York Public Library. Boston: G.K. Hall and Company, 1971.

Meyer, Jon K. Bibliography on the Urban Crisis: *The Behavioral, Psychological and Sociological Aspects of the Urban Crisis*. National Institute of Mental Health. Washington, D.C.: Government Printing Office, Public Health Service Publication No. 1948, 1969.

Miller, Elizabeth W. and Ficher, Mary L. *The Negro in America: A Bibliography*. Cambridge: Harvard University Press, 1970.

National Urban League. *Selected Bibliography on the Negro*. New York: 1937. Third Edition, 1940.

Porter, Dorothy B. *The Negro in the United States. A Working Bibliography.* Ann Arbor, Michigan: University Microfilm. Xerox Company, 1969.

Kaiser, E. "American Indians and Mexican Americans: A Selected Bibliography." *Freedomways*, Vol. 9, No. 4. 1969. pp.298-327.

Navarro, Eliseo. *The Chicano Community: A Selected Bibliography for Use in Social Work Education*. New York: Council on Social Work Education. 1971.

Siegel, Bernard J., ed. *Acculturation.* Stanford: Stanford University Press, 1955. (Critical Abstracts of Studies on American Indians).

Alphabetical arrangement by author and a detailed subject index have been used as the simplest and most practical format for the bibliography. Since most entries deal with more than one topic, a single article or book may appear up to four times in the subject index. The great majority of books and articles chosen for inclusion have appeared since the end of World War II but some important pre-war references are also included.

The facilities of the Library of Congress and of the library of The Catholic University of America were the main sources for the compilation of the bibliography. Entries from the Library of Congress were selected from the following headings: Acculturation, Assimilation, Ethnocentrism, U.S. Minorities, U.S. Foreign Population, U.S. Immigration, as well as specific ethnic groups (Irish, Italian, etc.). UNESCO bibliographies on sociology and anthropology, the Social Sciences and Humanities Index, Sociological Abstracts, Psychological Abstracts and Dissertation Abstracts were also consulted. Coverage provided by the abstracts was the greatest aid in locating relevant material for the annotated part of the bibliography.

Special acknowledgement must be given to the George Washington University Report on World Populations, published in 1945 under the direction of Dr. Stanley J. Tracey, by Dr. Richard C. Haskett (section on History), Dr. Carl B. Lavall (section on Sociology) and Dr. William E. Schmidt (section on Economics). It is probably the most comprehensive bibliography on immigration and ethnic groups, though it is unfortunately out of print.

The bibliography was prepared in partial completion of NIH Contract 71-753. The author acknowledges with appreciation the friendly support of Dr. Elliot Liebow, Chief of the Center for Studies of Metropolitan Problems, and the cooperation and assistance of his staff.

Special recognition must be given to Miss Felicia Giedrys, graduate student of library science, The Catholic University of America, and assistant to the project, for much of the preparation of both the annotated and unannotated entries.

Richard Kolm

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Annotated Entries 1

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Annotated Entries

(1) Abbott, Grace. "Chicago Employment Agencies and Immigration," American Journal of Sociology, vol. 14 (November, 1908), pp. 289-305.

An early study of jobs and wages secured by immigrants through Chicago employment agencies. Although intended to be a factual account of the existing conditions of the period, its greatest value lies in the use that may be made of it for present comparisons of immigrant employment conditions.

(2) Abramson, Harold J. and C. Edward Noll. "Religion, Ethnicity, and Social Change." Review of Religious Research, vol. 8 (Fall, 1966), pp. 11-26.

Variables such as social class do not give a sufficient explanation of behavioral differences among ethnic and religious groups. There are clear differences between Catholics and Protestants that indicate the impact of denominational differences among the Protestants, and group differences based on continuing ethnic affiliations among the Catholics. A careful consideration of ethnic groups and denominations must be a part of any study or research in the analysis of religious behavior, and ethnic attachment, which is so often overlooked, should receive special attention.

(3) Ackerman, Nathan, and Marie Jahoda. Anti-Semitism and Emotional Disorder. New York: Harper & Brothers, 1950.

A study emphasizing the origins and attitudes of the anti-Semitic personality. This orientation toward the biased individual contributes to an understanding of the inner dynamics of prejudice, but does not explore the psychological adjustment of the marginal man who is the object of bias.

(4) Adamic, Louis. Two-Way Passage. New York, Harper & Bros., 1941.

A survey of the estrangement of cultural minority groups in America, both among themselves, and between them and the "old Americans." The author believes that all Americans, not excluding the old stock, identify themselves with their country of origin; this identification is intensified by conflicts between European nations and none can become completely American as long as European conflicts occur.

(5) Adelson, J. "A Study of Minority Group Authoritarianism." Journal of Abnormal Social Psychology, vol. 48 (October, 1953), pp. 477-485.

Authoritarianism is a critical dimension in Jewish ideology and identification. Some of the attitudes observed in the study underline the importance of the middle-class as a reference group: Both Jews and Gentiles are divided into ingroup and outgroup, with the outgroup characterized as violators of middle-class standards. A central belief with regard to Gentiles is that anti-Semitism is a lower class trait to which the middle class is not given.

(6) Aho, William. "Differences in Occupational and Educational Attainments of Second-Generation American Males of United Kingdom, German, and Italian Parentage." Research Reports in the Social Sciences, vol. 1 (Spring, 1967), pp. 50-60.

Differences in occupational and educational attainments were examined for two age groups of second generation males, to permit generational as well as cross-ethnic comparisons. For both age groups, expected rankings were found, with the English in the most favorable position, and Italians in the lowest position. However, it was found that younger Italians have not improved their relative rankings; the gaps between them and the English and Germans are no smaller than the gaps for the old Italian men, who presumably had more factors working against their advancement. While the lower original status is a plausible explanation for continued lower rankings, this alone is an insufficient explanation. Cultural and social factors must be considered; the two elements seem to explain continued low achievement, with little change in the forseeable future. Studies of still-younger third generation groups may reveal a different pattern.

(7) Alloway, David N., and Francesco Cordasco. Minorities and the American City; A Sociological Primer for Educators. New York: McKay, 1970.

The problems of America's new minorities must be studied in the urban setting in which they live. This introductory treatment outlines the growth and development of American cities, and the role which minorities have played in urban development, before proceeding to offer practical guidelines in solving present-day problems. In the opinion of the authors, there have already been enough studies of the city: basic problems have been identified, and enough data has been gathered for reliable analysis and evaluation. The problem is one of combining the "Three P's" in a program of action: "people who are dedicated and imaginative, but also critical and skilled; participation that orchestrates varying levels of competence with varying levels of human involvement; programs that are carefully planned but that aim at a flexible approach to specific situations rather than administrative convenience and 'efficiency'."

(8) Allswang, John M. "The Political Behavior of Chicago's Ethnic Groups, 1918-1932." Unpublished Ph. D. Dissertation, University of Pittsburgh, 1967.

Changing ethnic political behavior was very closely connected with the rise to power of the Democratic Party. Ethnic groups were enthusiastic in politics only when the ethnic reference group was called into play. Political loyalty to the group determined support of individual candidates and their political parties. When all three meshed, as was often the case under the Democrats after 1928, the ethnic groups became a powerful force in Chicago politics.

(9) Ander, O. Fritiof, editor. In the Trek of the Immigrants: Essays Presented to Carl Wittke. Rock Island, Ill.: Augustana Library Publications, 1964.

A series of essays dealing with the "trek of the immigrant", his attempt to find a place in American society, and his influence on American history and culture.

(10) Andersen, Arlow W. The Salt of the Earth; A history of Norwegian-Danish Methodism in America. Nashville: Parthenon Press, 1962.

Primarily a church history, this is the first comprehensive work since 1894 on Norwegian-Danish Methodism. From the author's meticulous research emerges this story of sacrifice and devotion of the men who made the Norwegian-Danish Church such a powerful community force. An appendix gives data on conference sessions, officials, total memberships, property values, and church schools for each of the years from 1880-1943.

(11) Anderson, C. C. and A. D. J. Cote. "Belief Dissonance as a Source of Disaffection between Ethnic Groups." Journal of Personality and Social Psychology, vol. 4 (October, 1966), pp. 447-453.

Tests administered to Catholic French-Canadians and non-Catholic English-speaking Canadians showed that highly dogmatic and rigid individuals evaluated members of a different ethnic or racial group with regard to similarity of belief rather than in terms of ethnicity.

(12) Anderson, Charles H. "The Intellectual Sub-Society Hypothesis: An Empirical Test." Sociological Quarterly, vol. 9 (Spring, 1968), pp. 210-227.
Although recent studies have succeeded in showing that ethnic factors continue to be important in American life, Milton Gordon has proposed that intellectuals form a society that transcends ethnic lines. Gordon's thesis is tested in this study, and is supported: the academic world does act to neutralize ethnic factors, and a subsociety composed of ethnically marginal individuals may be taking shape.

(13) Anderson, Elin L. We Americans; a Study of Cleavage in an American City. Cambridge, Harvard University Press, 1937.
To test the "melting pot" theory, the author made a three year study of Burlington, Vermont. His study covers the role played by each of the main ethnic groups in the life of the community, how each group feels toward other ethnic groups, whether groups desire to preserve their culture and language, their conceptions of American citizenship, and whether elements of cleavage or amalgamation predominate.

(14) Anderson, G. M. "Voting Behavior and the Ethnic-Religious Variable: A study of the Federal Election in Hamilton, Ontario." Canadian Journal of Economics and Political Science, vol. 32 (February, 1966), pp. 27-37.
Findings of this study suggest that religious affiliation is more influential in voting behavior than any other variable tested. However, it is necessary to separate religious affiliation and ethnicity as factors in political analysis--they cannot be regarded as one and the same variable.

(15) Anderson, James G., and Dwight Safar. "The Influence of Differential Community Perceptions on the Provision of Equal Educational Opportunities." Sociology of Education, vol. 40 (Summer, 1967), pp. 219-230.
This study attempted to explore the failure of Spanish and Indian school children as related to differential treatment by teachers and administrators, and as reflected by the minority group's opinion of itself. It was found that general opinion considers Spanish-American and Indian children less capable of achieving desirable goals, and the reason for inadequacy was explained as a lack of innate ability rather than as a result of poor school programs. The feeling of inferiority was internalized by the minority groups themselves, thus creating a negative climate for the children. Because of this gulf

between the community and the educational system, the schools fail in their mission to offer true equality of educational opportunity.

(16) Andrews, Bruce R. "Religious and Ethnic Influences on Voting Behavior: A Study of the Syracuse Electrorate from 1918 to 1957." Unpublished Ph. D. dissertation, Syracuse University, 1961.

Major studies of voting behavior invariably include religious affiliation as a key variable. However, very little attention has been given to relationships between religious and ethnic voting. The two have often been handled as a single variable, particularly in analyses of voting by Catholics. A study of areas of heavy ethnic concentrations in Syracuse show that ethnic affiliation, more than any other, seems to be most closely associated with significant voting fluctuations, although mostly within levels related to socioeconomic status. However, in some cases, ethnicity is important in establishing even the basic levels of voting. Too many contrasting responses among the Catholic ethnic groups exist to permit the assertion that there is a specifically Catholic response channeled into a single course of political action.

(17) Babow, Irving. "The Singing Societies of European Immigrant Groups in San Francisco: 1851-1953." Journal of History of Behavioral Sciences, vol. 5 (January, 1969), pp. 10-24.

The choral groups aided members of the immigrant community in maintaining ties with the homeland, gave symbolic expression to community adhesion and homogeneity, and helped to maintain the cultural heritage and mother tongue. By the mid 20th century, this institution was seriously weakened, due to decline of immigration, lack of interest of the native-born children, and the availability of low-cost mass entertainment.

(18) Baily, Samuel L. "Italians and Organized Labor in the United States and Argentina: 1880-1910." International Migration Review, vol. 1 (Summer, 1967), pp. 56-66.

Italians exerted great influence on organized labor in Argentina, but in the United States, they had to fight an established labor movement controlled by hostile groups. In addition, the split between North Italians and South Italians minimized the possibility of cooperation and joint effort that were characteristic of the Argentine groups. Differences in the function of the unions were also significant: the craft unions of the American Federation of Labor were job-oriented, while unions in Argentina were politically and socially oriented, and thus provided more incentives for joining.

(19) Ball, John C. and M. P. Lau. "The Chinese Narcotic Addict in the United States." Social Forces, vol. 45 (September, 1966), pp. 68-72.

Chinese narcotic addicts can be characterized as "unsuccessful sojourners", alienated from the majority culture and separated from their traditional, stabilizing family culture. During the first half of this century, there was a high rate of opiate addiction among Chinese-Americans, but the addiction rate has dropped since that time, and addiction has virtually ceased in the 1960's.

(20) Barnett, Milton L. "Kinship as a Factor Affecting Cantonese Economic Adaptation in the United States." Human Organization, vol. 19 (Spring, 1960), pp. 40-46.

Findings of this study show that the survival strength of the joint family system among Chinese immigrants to the United States has been largely underestimated and underrated by previous researchers. Most Chinese emigrants have come from the Cantonese area, and have chosen to assume the status of sojourner rather than settler. Although economic motivations were a primary reason for migration, business interests are subordinated to family relationships and personal considerations in Cantonese-American life. There is a tendency to rely on the quasi-governmental organs of the Cantonese-American community rather than on U. S. legal procedures. The social and cultural bonds of family and locality provide the framework for the community; class identification is a secondary consideration.

(21) Barron, Milton L. People Who Intermarry: Intermarriage in a New England Industrial Community. Syracuse, Syracuse University Press, 1946.

A study of the causal factors and patterns of intermarriage in Derby, Connecticut. This work is a study of the operation of ethnic and religious differences in marriage selection.

(22) Bearle, Beatrice B. 80 Puerto Rican Families. New York: Macmillan Co., 1963.

A physician's study of the problems involved in health care and health services for Puerto Rican families: the effects of migration on the rate of hospitalization, on fertility and sterility patterns, and attitudes toward contraception are examined. The author's chief concern is with the individual case, in the context of family and neighborhood, and it is suggested that two approaches should be combined: personalized attention of a general practitioner who can relate to his patient, and the specialized technical facilities of the great but impersonal hospitals and clinics.

(23) Befu, Harumi. "Contrastive Acculturation of California Japanese." Human Organization, vol. 24 (Fall, 1965), pp. 209-216

The economic factor is seen as the key determinant in the differing rates of acculturation in two Japanese-American communities in California. The community which had the opportunity for upward mobility showed a greater degree of acculturation: the community which did not have access to middle-class economic opportunity showed a high degree of cultural isolation, and a much slower rate of acculturation.

(24) Bender, Eugene I. "Reflections of Negro-Jewish Relationships: The Historical Dimension." Phylon, vol. 30 (Spring, 1969), pp. 56-65.

In the nineteenth century, American Jewry could afford the luxury of political commitment without personal involvement. Today, the normative Jewish community prefers abstract symbolic commitments and identification with the claims of the civil rights movement, rather than with Negroes per se, although the Black Power Movement demands and expects a personal commitment.

(25) Benson, Adolf B. and Hodin, Naboth. Americans From Sweden. Philadelphia, J. B. Lippincott Co., 1950.

Not primarily a history; rather an account of what Americans from Sweden have accomplished in this country and how they have contributed to the evolution of American culture, both through the institutions they have founded here and through individual activities.

(26) Bere, May. A Comparative Study of the Mental Capacity of Children of Foreign Parentage. New York, Teacher's College, Columbia University, 1924.

A thesis designed to test by experimental methods some of the implications of various interpretations concerning the possibilities of various immigrant groups for adjustment to American standards of life. The study was limited to three groups in New York City; Southern Italians, East European Hebrews, and Bohemians. Use is made of both individual and group intelligence tests. Data obtained from the sample show interesting differentials reflecting on the process of adjustment, and indicate large differences between groups within nationalities.

(27) Berger, Bennett M. "Suburbia and the American Dream." The Public Interest, vol. 2 (Winter, 1966), pp. 80-92.

Urban planning and improvement involve reshaping culture in terms of some image of American solidarity. As the debate between the ideals of cultural unity and diversity continues, it is important to make the "image" more clear and explicit, so that groups whose culture may be threatened have a chance to oppose the image being created by the society.

(28) Bernard, Jessie, "Biculturality, A Study in Social Schizophrenia." In: Jews in a Gentile World, edited by I. Graeber and S. Britt. New York: Macmillan, 1942.

The Jewish example is used to show four types of adjustments which may be attempted by the marginal man in search of a greater sense of security: (1) Rejecting the Gentile world entirely; (2) Rejecting the Jewish world and adopting the majority religion; (3) Renouncing both worlds, assuming their irreconcilability; (4) Selecting the esthetically acceptable from both the dominant and minority cultures. The first choice results in the perpetuation of a "ghetto mentality", the third choice inevitably produces inner conflicts and often leads to nihilistic attitudes, and the fourth choice, although the most rewarding, is difficult, since it involves an unending examination of values.

(29) Bernard, William S. "The Integration of Immigrants in the United States." International Migration Review, vol. 1 (Spring, 1967), pp. 23-32.

Integration, rather than assimilation, is a better term in describing the American experience with immigration. Assimilation is a one-way process and stresses the adoption of majority goals by minority groups. In the United States, the interaction of immigrants and the native born has resulted in a unique pattern of cultural differentiation. This has developed in spite of attempts at "compulsory Americanization", and the process has both strengthened the population and enriched its culture.

(30) Bernheimer, Charles S. (Ed.). The Russian Jew in the United States. Philadelphia, J.C. Winston Co., 1905.

Studies of social conditions of the Russian Jew in three American cities, New York, Philadelphia and Chicago, together with descriptions of rural settlements. Topics discussed are philanthropy, economic and industrial conditions, religious activities, educational influences, amusements and social life, politics, health and sanitation, and law and litigation.

(31) Berry, Brewton. Race and Ethnic Relations. Third edition. Boston: Houghton, Mifflin, 1965.

A basic textbook which has been widely used since its first edition in 1950. The author treats his subjects from a comparative point of view that includes the historical perspective, and attempts to analyze basic phenomena which arise when groups of people from differing racial and cultural backgrounds come into contact.
"We can best appreciate our own problems by avoiding the provincial point of view which has been a fault of more than one area of American Sociology." Racial and cultural minorities are discussed together because they are closely interrelated: "Cultural differences are augmented and sustained by differences in physical traits, and the physical traits themselves would be less significant if they were not symbols of differences in culture."

(32) Berthoff, Rowland T. British Immigrants in Industrial America, 1790-1950. Cambridge, Harvard University Press, 1953.

A history of how English, Scottish and Welsh immigrants have fared economically and socially in the United States, based entirely on primary source materials. The British immigrants, as skilled workers, soon filled the higher paid jobs in textiles, iron, and steel, and moved on to management and ownership when other immigrants took their place. Since they possessed the same language as the native-born, the assimilation was easier, and quickly leveled social barriers.

(33) Bettelheim, Bruno, and Morris Janowitz. Dynamics of Prejudice. New York: Harper and Row, 1950.

An examination of the relationship between the anxieties of a cross-section of veterans and their attitudes toward members of minority groups, Since the threat to economic security is so important in feeding and reinforcing irrational prejudice, the authors recommend the lessening of economic insecurity through establishment of an annual adjusted wage, stabilization of employment, and extension of social security, as well as education directed toward a healthier attitude, free from the frustrated aggression that is so often a causal factor in prejudice.

(34) Bettelheim, Bruno, and Morris Janowitz. Social Change and Prejudice, including Dynamics of Prejudice. New York: Free Press of Glencoe, 1964.

The authors' study Dynamics of Prejudice is reprinted as the second part of the book; the four new chapters attempt to examine actual shifts in prejudice, as measured by national sample studies. Exploration of the link between social mobility and prejudice, which was a major conclusion of the original study, is continued, and there is an attempt to evaluate recent developments in psychoanalytic theory as they relate to ethnic hostility. As in the original work, gaps between theoretical considerations and issues of policy are examined. Although some interpretations may be considered extreme, the work represents a highly creative and systematic attempt at synthesis of psychoanalytic and sociological method and its interpretations.

(35) Black, Isabella. "American Labour and Chinese Immigration." Past and Present, vol. 25 (July, 1963), pp. 59-76.

At the turn of the century, only a few individuals supported the Chinese, and the Methodists were the only major group advocating a program of positive support. The anti-Chinese movement in California after 1870 was led by small property owners, but it was also supported by labor organizations: in 1886 and 1887, the Knights of Labor led an action forcibly loading Chinese residents of Seattle on a steamship, and a majority resolution at the 1910 meeting of the Socialist Party Congress advocated the exclusion of Orientals. Advocates of Negro rights ignored the Chinese question.

(36) Blalock, Hubert M. Toward a Theory of Minority-Group Relations. New York: Wiley, 1967.

An effort to synthesize empirical research findings and theoretical concepts in order to develop a systematic theory of minority group relations. Blalock presents ninety-seven basic propositions, gathered from a number of different theories. The integrating framework is seen in the structures of power relationships, and primary emphasis is placed on competition, status, and economic factors which are operative in the power relationships. Class prejudice is differentiated from ethnic prejudice, and procedures for separating the two are offered. Most of the empirical data refer to the Negro in the United States, but the propositions are formulated so that they may be used in the testing and evaluation of other minority group situations.

(37) Blanshard, Paul. American Freedom and Catholic Power. Second Edition, Boston: Beacon Press, 1958.

The author views the Catholic Church as an "alien" institution, which maintains its alien quality and imposes it on a society as much as it is able. Because of its efficient organization and tight discipline, the Church in the U.S. wields a great deal of influence despite its minority status: in the author's opinion, much of this influence is contrary to basic American values.

(38) Blau, J. L., editor. "Patterns of Jewish Affiliation and non-Affiliation." Jewish Social Studies, vol. 31 (July, 1969), pp. 241-271.

A major problem in American Jewish scholarship is its inability to account for the total population of American Jews, since the roles of synagogue membership are a very inadequate measure. In 1968, a conference on Patterns of Jewish Affiliation and non-Affiliation was held to gain new perspectives on the problem. This article presents reprints of the major papers presented at the conference: "Some Historical Facets of Jewish Affiliation" by J. L. Blau, "The Economics of Belonging", by Eli Ginzberg, "Expression Through Philanthropy", by W.A. Lurie, "Identification Through Secular Affiliation", by C. B. Sherman, and "Jewish Identification After the Six-Day War", by A. Hertzberg.

(39) Blau, Peter M., and Otis Dudley Duncan. The American Occupational Structure. New York: John Wiley, 1967.

A systematic analysis of the patterns and determinants of occupational achievement in American society, including an examination of the influence of social origin and ethnic status as they influence occupational status and occupational mobility.

(40) Bloch, Herbert A. Disorganization: Personal and Social. New York: Knopf, 1952.

A general work which examines how fundamental processes of social disorder manifest themselves in the separate but related areas of the individual, the family, and the community. Ethnic and cultural factors are considered, for they are significant in studies of all types of personal and social disorder: adolescent tension, delinquency, crime, sexual disorders, alcoholism, mobility, mental pathologies, and suicide.

(41) Bloom, Leonard. "Mexicans in the United States," Sociology and Social Research, vol. 36 (January-February 1952), pp. 150-58.

An attempt to specify an analytical empirical approach to the study of a most important ethnic group which by virtue of its size, regional concentration, social position and dynamic character merits detailed and comprehensive study. Although directed at one population, the formulation is intended to yield findings amenable to comparative treatment with other status and ethnic groups.

(42) Bloom, Leonard and Riemer, Ruth. Removal and Return; the Socio-Economic Effects of the War on Japanese-Americans. Berkeley, University of California Press, 1949.

The first systematic study of the evacuees since their return to the Pacific Coast which attempts to assess the net effects of the evacuation by comparing the conditions in a single Japanese community before and after the mass uprooting and return. Special emphasis is placed upon the socio-economic effects of the evacuation, which is analyzed in terms of changes in occupational status, institutional changes in three major industries, and economic losses of the Japanese minority.

(43) Blum, John M. "Nativism, Anti-Radicalism, and the Foreign-Scare, 1917-1920," Midwest Journal, vol. 3 (Winter 1950-1951), pp. 46-53.

American anti-foreign and anti-radical feelings between 1917 and 1920 reached the pitch of hysteria. Insecurity of workers and the frustrations of farm life found an outlet in organized nativism. The fear of radical changes as demonstrated in the Russian Revolution, made the middle class uneasy. The large group of unabsorbed immigrants was regarded as a threat to organized craft unions, businesses and the Protestant religious groups. Formation of ethnic political blocs added to this insecurity, and anti-foreignism was used as an issue in political campaigns.

(44) Bogardus, Emory S. "Cultural Pluralism and Acculturation," Sociology and Social Research, vol. 34 (November-December 1949), pp. 125-59.

A sociological inquiry into the comparisons and contrasts between two related (and much misused) concepts-acculturation and cultural pluralism. Special emphasis on the latter points up its importance in understanding the social process of migration.

(45) Bogardus, Emory S. "Mexican Immigrant and Segregation," American Journal of Sociology, vol. 36 (July, 1930), pp. 74-80.

A general inquiry into the reasons for the very low rate of naturalization among the Mexicans in the United States. Several existing conditions in this country, in addition to the personal factors which the Mexican brings, tend to help retard the citizenship process.

(46) Bogardus, Emory S. "Mexican Immigrants," Sociology and Social Research, vol. 11 (May-June, 1927), pp. 470-88.

This article presents a three-fold approach to the study of Mexican immigrants. First, the ecological factors are given consideration followed by cultural patterns and problems and, finally, an inquiry into the psycho-social processes confronting this ethnic group.

(47) Bogardus, Emory S. "Second Generation Mexicans," Sociology and Social Research, vol. 13 (January-February, 1929), pp. 276-83.

The difficulty that the second generation Mexican faces is one of crossing the chasm between two cultures-that of his parents' native land and that of the American way of life. Without the understanding and helpful attitude of Americans toward these young people, their personalities are in great danger of becoming disorganized.

(48) Bogardus, Emory S. Essentials of Americanization, 3rd Rev. Ed. Los Angeles, University of Southern California Press, 1923.

The author traces the development of the Americanization movement and discusses Americanization as a social process. Not only must the foreign-born develop new loyalties but the native-born must become acquainted with the best American traditions and standards and try to improve them. The various immigrant groups are discussed in detail together with the industrial, racial, social, political and educational phases of Americanization.

(49) Bogardus, Emory S. Immigration and Race Attitudes. New York, D. C. Heath & Co., 1928.

This is essentially a report on racial attitudes based on case histories, surveys and the social distance studies developed by the author. The factual information on which the discussion rests was secured from the eastern, southern and western sections of the United States.

Each discussion begins with a factual presentation followed by careful classification and interpretation. This careful study represents an important step in the maturing of sociology as an academic discipline.

(50) Bogardus, Emory S. "A Race-Relations Cycle," American Journal of Sociology, vol. 35 (January, 1930), pp. 612-17.
The race-relations cycle here is a recurrence of the behavior of native Americans toward immigrants. This cycle can be studied in the attitudes toward Chinese, Japanese, Fillipinos, and Mexicans on the Pacific Coast.

(51) Bogardus, Emory S. The Mexican Immigrant: an Annotated Bibliography. Los Angeles, The Council on International Relations, 1929.
A bibliography covering the cultural backgrounds of Mexican immigrants, studies of Mexicans in the United States and material dealing with interracial adjustment. Both books and articles are included in the first two divisions; articles only in the third. All references and annotations are in English and the bibliography covers the period between 1900 and 1928.

(52) Bond, John R. "Acculturation and Value Change." Unpublished Ph. D. Dissertation, University of Southern California, 1967.
Groups of Samoan-born, Samoan-American, and native American subjects were studied to explore the relationships between value change and the process of acculturation. Results of the study suggest that traditional concepts regarding the relative flexibility of conceptual values do not hold true under the changes imposed by acculturation. The relative inability to resist change in conceptual values seems to be due to their relatively obscure relationship to overt behavior.

(53) Bouvier, Leon F. "La Stratification Sociale Du Groupe Ethnique Canadien-Francais Aux Etats-Unis." (The Stratification of the French-Canadian Ethnic Group in the United States) Recherches Sociographiques, vol. 5 (1964), pp. 371-379.
When compared to other Catholic ethnic groups such as the Irish, Italian, and Polish, the French-Canadian group falls far behind in all measures of upward social mobility. It is hypothesized that the concept of group survivance is so important in the French-Canadian culture that

behavior after migration is greatly slowed with regard to assimilation and acculturation to the new social setting.

(54) Boyer, Bruce L. "Psychoanalytic Insights in Working with Ethnic Minorities." Social Casework, vol. 45 (November, 1964), pp. 519-526.
The researcher's acceptance of the group under study is seen as very significant in establishing the tone of interpersonal relations, and is vital to insure reliable channels of communication and feedback.

(55) Breton, Raymond. "Institutional Completeness of Ethnic Communities and the Personal Relations of Immigrants." American Journal of Sociology, vol. 70 (1964), pp. 193-205.
In this study, attention was focused not on the characteristics of the individual immigrant, but rather on the ability of the ethnic community in the receiving society to attract the immigrant into its social boundaries. It is found that this ability is largely dependent on the degree of institutional completeness of the ethnic community. Findings indicate that more attention should be given to the social organization of ethnic communities, particularly to the wide variation which exists among them.

(56) Breton, Raymond, and Maurice Pinard. "Group Formation Among Immigrants: Criteria and Processes." Canadian Journal of Economics and Political Science, vol. 26 (August, 1960), pp. 465-477.
Education is seen as the factor accelerating acculturation; it affects both the extent to which immigrants establish contacts outside their own group, and the rate at which outside contacts are made. In the absence of communication with the larger society, ethnic affiliation provides the strongest bond of interpersonal and group organization. However, when acculturation increases, the criterion of occupation becomes more important.

(57) Brody, E. B. "Migration and Adaptation: The Nature of the Problem." American Behavioral Scientist, vol. 13 (September, 1969), pp. 5-13.
This paper offers the elements of a framework in which the consequences of migration may be coherently viewed, whether privately experienced or publicly observable. It is concerned with studying the factors important in determining how a migrant makes friends,

finds a job, cares for his family, participates in the informational network, and takes advantage of the opportunity structure of his new milieu. It is also concerned with the elements which protect a migrant or make him more vulnerable to the stresses he encounters--so that he may become a winner or loser, a casualty or a success, in terms of economic absorption, cultural integration, and psychological adaptation.

(58) Brookover, Wilbur B. and Holland, John H. "An Inquiry into the Meaning of Minority Group Attitude Expression," American Sociological Review, vol. 17 (April, 1952), pp. 196-202.

An analysis of the meaning of verbal expressions toward minority groups as related to other behavior, made in a midwestern rural community.

(59) Brooks, Charlotte, editor. The Outnumbered; Stories, Essays, and Poems About Minority Groups by America's Leading Writers. New York: Delacorte Press, 1969.

A collection comprising some of the finest American writing about the groups which make up our pluralistic society, presented honestly, and with no attempt to hide the fact that this country still has very far to go in order to realize its ideal of full equality for every individual, and full acceptance of every group. Among the selections included are Saroyan's Armenians ("Seventy Thousand Assyrians"), Benet's Irish ("O'Halloran's Luck"), Cather's Bohemians ("The Shimerdas"), Longfellow's and Malamud's Jews ("The Jewish Cemetary at Newport" and "Angel Levine") Dorothy Johnson's American Indian ("Scars of Honor"), and the Afro-Americans of Steinbeck, Wright, and Baldwin. The concluding poem by Langston Hughes pleads for an America which will recognize all its people.

(60) Brown, B. "Minorities and Public Education; An Economic Analysis of the Children of Minority Groups." American Journal of Economics and Sociology, vol. 30 (January, 1971), pp. 1-13.

When discussing problems in the field of public finance, economists speak of public goods and ways of financing them, and distinguish between exhaustive and non-exhaustive expenditures. It is the purpose of this paper to apply these and other economic concepts to an abstract analysis of grade school education in the United States, and to draw some conclusions about the educational status of children who are members of minority groups.

(61) Brown, Francis J. "Our National Minorities," Interpreter Releases, Foreign Language Information Service, vol. 14 (November 6, 1937), pp. 346-49.

The melting pot was a fallacious theory; complete absorption has not taken place. Gradually there has come the realization that adjustment is a two way process. Of course, the new resident must gradually merge into American life, but as the years progress, new needs will arise and new ways must be found to meet them. For the present we must recognize that the Melting Pot variety of assimilation has failed; that we have received more than we have given.

(62) Brown, Francis J., and Joseph S. Roucek, editors. One America; The History, Contributions, and Present Problems of our Racial and National Minorities. Third Edition. New York: Prentice-Hall, 1952.

Intended for use as a general text, this work describes the immigration, culture, assimilation, and contributions of America's minority groups, as well as examining more general problems related to majority-minority relations and intergroup conflict. The significance of full employment for speeding up rates of assimilation is emphasized, as well as the need for vigorous action against the misleading stereotypes that are subtly, often unintentionally, introduced into books and all other channels of communication.

(63) Brown, Thomas N. Irish-American Nationalism, 1870-1890. Philadelphia: Lippincott, 1966.

The author traces the background of nationalistic activities in Ireland until the mid-19th century, but deals primarily with the years between 1870 and 1890, when the Irish-American press and gifted Irish-Americans attempted to bring about changes in Ireland. Amid the struggles of various groups, the American-Irish evolved by 1890 into a "respected" political force in American national life.

(64) Bruner, Edward M. "Primary Group Experience and the Process of Acculturation." American Anthropologist, vol. 58 (1956), pp. 605-623.

The unacculturated Indian child learns that his emotional security depends on maintaining good relationships with kinsmen. The unacculturated character is incorporated into the child in the formative period; later techniques of adjustment to the white world are superficial and do not produce inner conflict. It is marginality which seems to cause maladjustment; in every marginal family studied, there is a pattern of fighting and drinking, and every adult male has a jail record of minor offenses. Relationships between acculturated and unacculturated families are characterized by hostility. The acculturated people rarely visit at unacculturated homes, do not participate in dances or other community activities, and make special efforts to keep their children isolated from unacculturated children. The acculturated Indians not only reject traditional Indian ways, but openly and severely criticize Indian behavior; they see the unacculturated Indians as holding back the course of progress to the detriment of all. Thus, acculturated families do not precipitate rapid change between themselves and the rest of the community.

(65) Buenker, John D. "The Urban Political Machine and the Seventeenth Amendment." Journal of American History, vol. 56 (September, 1969), pp. 305-322.

It is generally assumed that urban ethnic minorities were unresponsive to political reform movements in the early 1900s. Data reported here show that the urban ethnic minorities supported the direct election of senators, since such a method would give their block vote maximum power in electing senators who would be more responsive to their needs as a group.

(66) Bugelski, B.R. "Assimilation Through Intermarriage." Social Forces, vol. 40 (December, 1961), pp. 148-153.

Results of a study of Polish-Italian intermarriage in Buffalo, New York, for the period 1930-1960 indicate that if present trends continue, in-group marriages will virtually disappear by about 1975. In 1930, 83 per cent of those with Italian names married within their own ethnic group; by 1960, this had declined to 44 per cent. For the Polish, these percentages were 88 and 49 per cent. The study shows the general trend, but does not consider factors of economic status and education.

(67) Bullock, Paul. "Employment Problems of the Mexican-American." Industrial Relations, vol. 3 (May, 1964), pp. 37-50.

Major sources for an excessive concentration of Mexican-American in low-skill job categories are conflicts between Mexican and Anglo cultures, deficiences in the educational system, and the slowness of the Mexican-American community to organize. Neither the traditional family structure nor the Anglo-oriented educational system encourage the young person, who feels marginal to both cultures, neither fully accepted not fully rejected by the majority.

(68) Burger, Henry B. "Syncretism, An Acculturative Accelerator." Human organization, vol. 25 (Summer, 1966), pp. 103-115.

Syncretism is the process by which two or more cultural elements or systems are reconciled and mutually modified. Syncretism reduces the dangers of cultural shock by bridging the old and new traditions, thus facilitating the acceptance of new patterns of behavior or belief. Because the process involves reconciliation, it is most successful in societies which value compromise and rapid acculturation.

(69) Burger, Henry G. Ethnic Live-In: A Guide for Penetrating and Understanding a Cultural Minority. Kansas City, Mo.: University of Missouri, 1969.

A manual to aid in understanding the aspirations of ethnic minorities, with an emphasis on the techniques and methodology to be used in field work and data collection.

(70) Burma, John H. The Spanish-Speaking Groups in the United States. Durham, North Carolina: Duke University Press, 1954.

A survey of the "old" Hispanos of New Mexico, Mexicans and Mexican-Americans in the industrial centers of Texas and California, Filipinos on the West Coast, and Puerto Ricans in New York. These groups are considered together on the basis of a common language and the basic cultural elements in which their linguistic affinities are rooted. The work is a useful introduction to the study of the problems of assimilation and adjustment faced by these minorities.

(71) Burma, John H. "The Background of the Current Situation for Filipino-Americans," Social Forces, vol. 30 (October, 1951), pp. 42-48.

It is expected that the 1950 Census will report 40,000 or less Filipino-Americans on the United States mainland as a result of a relatively short-time migration which began in 1920 and was restricted in 1935. Most of them came as young men to secure savings and an education with which to return home and consequently the majority are under 55 years of age. Outside of New York City, they live mostly on the West Coast with sizeable colonies in Seattle, Portland and San Francisco.

(72) Burma, John H. "Current Leadership Problems among Japanese-Americans," Sociology and Social Research, vol. 37 (January-February, 1953, pp. 157-63.

Japanese leadership at first was vested in the hands of the Issei or first generation Japanese immigrants. Then the Japanese-American Citizen's League was formed in opposition to Issei leadership, by Nisei or second generation American born Japanese. One of the most fundamental shortcomings of the present Nisei leadership is its lack of long range planning to deal with problems of evacuation, relocation centers and resettlement itself.

(73) Burnham, Walter Dean. "American Voting Behavior in the 1964 Election." Midwest Journal of Political Science, vol. 12 (February, 1968), pp. 1-40.

Research effort in political science must be directed to the study of subcultural influences; traditional post-New Deal alignments along class, educational, and occupational lines has practically disappeared.

(74) Burrows, Edwin G. Hawaiian Americans: an Account of the Mingling of Japanese, Chinese, Polynesian, and American Culture. New Haven, Yale University Press, 1947.

Deals with practical adjustment of a variety of cultural patterns, but reveals that this has been achieved through the recognition of the white culture as superior. The book traces the reactions of the various non-white elements in the islands to the increasing domination of the whites, and shows how the different values recognized by the various elements affected the character and degree of their adaptability to the admitted white superiority. The second half of the book is devoted to an exposition of the devices used by the non-whites to secure relief from white domination, among them the familiar processes of aggression, withdrawal, including religious reversion, and finally cooperation.

(75) Buxbaum, Edwin C. "The Greek-American Group of Tarpon Springs, Florida: A Study of Ethnic Identification and Acculturation," Unpublished Ph. D. Dissertation, University of Pennsylvania, 1967.

This study of the acculturation of a Greek-American group concludes that complete acculturation took place in three generations, over a period of about sixty years. In the United States, the identity of an ethnic group will be maintained only as long as it practices group endogamy, uses an ethnic language, and is affiliated with an ethnic church. As the third generation leaves the area, the organizing social principles remain in the hands of the first two generations, largely as part of an ideal culture which is rapidly fading away.

(76) Cahnman, Werner J., editor. Intermarriage and Jewish Life. New York: Herzl Press, 1963.

This collection of papers resulted from a conference on intermarriage sponsored by the Theodore Herzel Institution in 1960. The conference brought together rabbis and Jewish educators whose point of view would be that of guardians of the Jewish heritage, and social scientists, for whom Jewish-Christian intermarriage represents a sociological phenomenon which should be more closely studied. The papers range widely, from surveys of available statistics to such considerations as the special requirements for conversion, the pressures on intermarriage in a small community compared to the metropolitan area, and the psychological motivations behind intermarriage on college campus.

(77) Campbell, Angus, et. al. The American Voter. New York: John Wiley, 1960.

Based on nationwide surveys from elections held between 1948 and 1958, this study explores the American political mind. Although it does not treat the ethnic factor specifically, the chapter on Membership in Social Groupings is useful for its explanation of group influence on the political behavior of individuals: the general model which is developed can be applied to the study of ethnic groups. "Shared membership provides a focus and direction for behavior that is lacking among non-group members who happen to be in the same life situation. Therefore, it is important to distinguish between the patterns of behavior that develop from the life situations of group members without reference to the group qua group, and the residual distinctiveness that may be traced directly to the fact of group membership."

(78) Campbell, Angus, and Homer C. Cooper. Group Differences in Attitudes and Votes. Ann Arbor: University of Michigan Institute for Social Research, 1956.

Although this study does not include the ethnic variable in its examination of group behavior and attitudes, it does present a general hypothesis relating to minority groups: "In contrast to the sex and age groups, we would expect the minority religious and racial groups to have a relatively high potential for influence on their members. These are groups in which membership is a highly conscious experience.

They have a history of discrimination, they are segregated from some aspects of majority society, and their members share many aspects of a minority culture.

(79) Campisi, Paul J. "Ethnic Family Patterns," American Journal of Sociology, vol. 8 (May, 1948), pp. 443-49.
As a result of a persistent and continuous process of acculturation and adjustment, the structure and function of the Italian family in America has undergone a radical change from what it was in the Old World. This shift has produced conflict and disorganization in the first generation Italian family and created in the second generation a strongly motivated orientation away from the old way of life.

(80) Carpenter, Niles. Immigrants and Their Children, 1920: a Study Based on Census Statistics Relative to Foreign Born and the Native White of Foreign or Mixed Parentage. Washington, D. C. United States Government Printing Office, 1927.
Monograph on the various statistical problems arising out of the presence in this country of the immigrant and his children. The major topics treated are: territorial distribution of foreign stock, distribution according to length of residence, nationality, race, sex, language, age, fecundity, vitality, marital condition, intermarriage, illegitimacy, citizenship, and occupation. The author concludes with an interpretation of the statistical data.

(81) Carpenter, Niles and Katz, David. A Study of Acculurization in the Polish Group of Buffalo, 1926-1928. Buffalo, University of Buffalo Studies, 1929.
An attempt to determine the degree of cultural assimilation of American-born Poles in Buffalo through an intensive study of 186 people of Polish descent in that city. The investigation covered such matters as language spoken in the home, amount of schooling, subscriptions to Polish newspapers, economic status, persistence of Polish customs, familiarity with Polish and American legends and attitudes toward intermarriage.

(82) Carter, Hugh. "Crime and the Foreign Born," Monthly Review, Immigration and Naturalization Service, vol. 6 (April, 1949), pp. 134-37.
Statistics relating to criminal behavior are necessarily incomplete and conclusions based upon them are limited by this fact. From the statistical series examined there is no basis for assuming that the

foreign-born have a higher rate of crime than the native born. The majority of these foreign born commitments were for violation of immigration laws. There were proportionately fewer foreign born than native-born in the total prison population of the United States, and this was true also of the number of persons convicted in New York State.

(83) Cartwright, Dorwin, and Alvin Zander. Group Dynamics. Second edition. New York: Harper & Row, 1960.

An extremely valuable compilation of significant research and theory in all areas of group processes, offering selections by authorities in various fields, grouped under five major categories: Group Cohesiveness, Group Pressures and Group Standards, Individual Motives and Group Goals, Leadership and Group Performance, and Structural Properties of Groups. Each section is preceded by a general introduction which provides the basic framework, and is followed by an extensive bibliography.

(84) Catton, William, and Sung Chick Hong. "The Relation of Apparent Minority Ethnocentrism to Majority Antipathy." American Sociological Review. Vol. 27 (1962), pp. 178-191.

A comparison of American minorities indicating that ethnocentrism may be detrimental to the improvement of intergroup relations. In this study, it was found that residual majority antipathy was related to minority ethnocentrism. Thus, appearing ethnocentric will entail measurable costs for the group in intergroup relations.

(85) Caudill, William. "Psychological Characteristics of Acculturated Wisconsin Ojibwa Children." American Anthropologist, vol. 51 (1949), pp. 409-427

Among the highly acculturated Ojibwas, the main effect of acculturation appears to have been negative: the old, established social structure is destroyed, and social integration is gone, along with the roles and goals which it had previously been able to offer the individual. The society is now only an aggregate of individuals clustered in unstable family units.

(86) Caudill, William A. Japanese-American Personality and Acculturation. Provincetown, Mass., Journal Press, 1952.

Study based on the hypothesis that a significant compatability exists between the value systems found in Japan and the value systems found in the American middle class culture. Data secured from TAT records of 30 adult immigrant Japanese, 40 American born, 40 "white lower middle class" and 20 "white upper lower class." Other data were focused interviews, Rohrschach records, exploratory interviews, case records and the like. The main data are used for presenting what has been derived as the basic personality characteristics of the Issei, Nisei, and white middle class. The personality characteristics are classified into three categories: parental and familial adjustments and emotional attitudes toward home; goals, life tasks and self attitudes; marriage, sexual and general interpersonal adjustment.

(87) Cecci, Camillo. "Ethnic Identification in Second and Third Generation Emigrants." Studi Emigrazione, vol. 4 (June, 1967), pp. 209-252.

The problem of "identification" of the immigrant group must be seen in terms of culture, not nationality. The hypothesis posited by some American Sociologists that the third generation's interest in its ethnic origin has a specific cultural content is criticized and rejected. It is concluded that the ethnic group, in as much as it is an expression of tribal culture, ends completely with the second generation, under conditions requiring assimilation. As a social collectivity, the ethnic group is a creation of U.S. society.

(88) Chance, Norman. "Acculturation, Self-Identification, and Personality Adjustment." American Anthropologist, vol. 67 (April, 1965), pp. 372-393.

A study among the Kaktovik Eskimos of North Alaska, a group undergoing rapid acculturation, shows that personality adjustment in acculturation is directly affected by the extent of communication with the larger society, and understanding of its systems and expectations.

(89) Child, Irvin L. Italian or American? The Second Generation in Conflict. New Haven, Yale University Press, 1943.

Report of a study of the psychological reactions to acculturation of a minority group in an American city-in this case,male second-generation Italians in New Haven, Connecticut.

(90) Chrisman, Noel J. "Ethnic Influence on Urban Groups: The Danish-Americans." Unpublished Ph. D. Dissertation, University of California at Berkeley, 1966.

Social scientists have often considered ethnic origin as the criterion for ethnic group membership, with the assumption that all those sharing that origin will display structural cohesiveness. Today, this concept is in need of change, for many ethnic groups are less visible and less socially cohesive. In this study, ethnic group membership is considered as based on participation in ethnic institutions of various types. Research based on this premise was conducted among members of Danish-American voluntary associations in the San Francisco area. In the absence of these associations, the Danish-Americans would be "invisible" because they lack physical or cultural traits to distinguish them from the general urban population. Voluntary organizations provide the means for the expression of ethnic membership, and an approach which emphasizes participation in the organizations can study ethnic behavior and structural characteristics without *a priori* assumptions of cultural unity and structural cohesion.

(91) Chyz, Yaraslav and Lewis, R. "Agencies Organized by Nationality Groups in the United States," *Annals, American Academy of Political and Social Science*, vol. 262 (March, 1949), pp. 148-158.

Each nationality group which has migrated to the United States has developed a wide variety of organizations to meet the fundamental human needs common to all mankind. This paper discusses various agencies organized by ethnic groups in terms of media for the expression of their cultural traits during the periods of adjustment to the new homeland.

(92) Claude, Inis. *National Minorities; An International Problem.* Cambridge, Mass.: Harvard University Press, 1955.

A comprehensive study of the national minority problem as a disturbing element in international relations. One of the strongest assets of the presentation is its worldwide coverage, in contrast to the more usual concentration on a particular area. The author analyses, explains, and evaluates the course of international efforts with regard to minority rights since 1919, and shows how the political and ideological complexities of the present international situation have affected the attitudes of the United Nations.

(93) Cole, Stewart G., and Mildred W. Cole. Minorities and the American Promise: The Conflict of Principle and Practice. New York: Harper, 1954.

Two consultants on intercultural relations analyze the conflict of principle and practice in American minority and intercultural relationships, explore the cultural history and the significance of our ethnic heritage, describe historical and current trends toward unity and diversity, and evaluate our efforts to develop out of many peoples "one nation indivisible." Among the topics discussed are segregation, equality of opportunity, civil rights, conflicting religious interests, intercultural education, and the effects of American attitudes and policies on both international relations and world opinion.

(94) Connor, Walker F. "Nation Building or Nation-Destroying." Paper presented at the Seventh World Congress of Sociology, Varna, Bulgaria, 1970.

Although most theories of nation-building have ignored the question of ethnic diversity, only 9.8 per cent of the worlds' states can be considered to be ethnically homogeneous. Increase in communications and mobility does not entirely diminish ethnic identity, and the increase in ethnic consciousness that can been seen in many states at all levels of modernization must be considered. Several important propositions are: ethnic nationalism has an emotional power that should not be underestimated ; attempts to accelerate assimilation by increasing the frequency of contacts may lead to hostile reactions; increased integration will not dissolve regional cultural differences in a fundamentally one-culture state, and cannot correct discrepancies which involve two or more distinct cultures.

(95) Cordasco, Frank H. "The Puerto Rican Child in the American School." Kansas Journal of Sociology, vol. 2 (Spring, 1966), pp. 59-63.

Puerto Rican communities in the large urban centers are at a great economic and educational disadvantage; the school system may help by special language programs, but social problems arising from personal maladjustment are far moredifficult to treat effectively. In this respect, "the melting pot theory is at best an illusion, measured against the realities of American society."

(96) Cordasco, Frank M. "The Puerto Rican Child in the American School." Journal of Negro Education, vol. 36 (Spring, 1967), pp. 181-186.

The aquisition of language is no great problem for the Puerto Rican child; far more serious are the obstacles to acculturation which prevent a healthy adjustment to the new environment. Urban schools, as one of the prime agents in the acculturation process, must be community-oriented. If they do not make their contribution, major disenchantment and alienation result.

(97) Coser, Lewis. The Functions of Social Conflict. New York: Free Press, 1956.

Using hypotheses derived from the theories of Simmel, this work builds up a systematic body of propositions, relating to the central thesis that conflict has certain positive, essential functions in the maintenance of the social order, that it is an adaptive, as well as a maladaptive function.

(98) Curran, Thomas J. "Assimilation and Nativism." International Migration Digest, vol. 3 (Spring, 1966), pp. 15-25.

Accepting the basic premise of Glazer and Moynihan's Beyond the Melting Pot, the author explores the relationship between American nativism and the development of ethnic consciousness by the Irish. The native distrust and hostility made the immigrant group conscious of itself; immigrants learned to forget old world differences in order to face the hostile environment as a united group. The Irish have been greatly affected by their stay in the United States, but in the early period especially, and throughout the nineteenth century, nativistic attitudes led them to emphasize old-world ties.

(99) Davie, Maurice R. and Koenig, Samuel. The Refugees Are Now Americans. New York, Public Affairs Committee, 1945.

A discussion of the background of the refugee movement, the number that came to the United States, the characteristics of refugees and their adjustment in the United States. The author points out that a large proportion of the refugees were business and professional men, who made a real contribution to their country of adoption.

(100) Davie, Maurice. Refugees in America. New York, Harper & Bros., 1947.

A report to the Committee for the Study of Recent Immigration from Europe on the refugee migration to the United States since 1933. The conditions causing the migration, the socio-economic and socio-psychological characteristics of the migrants and the places they came from and the occupational, social and residential adaptations of the migrants are analyzed and Americans' reactions to refugees and refugees' reactions to Americans are reported. The study is based upon case histories, life stories, special census data, alien registration material and 50,000 questionnaires completed by refugees.

(101) Davis, James C. "Cleveland's White Problem: A Challenge to the Bar." Journal of Human Relations, vol. 15 (1967), pp. 395-410.

Special services and special consideration of Negro Problems are considered political dynamite in Cleveland's conservative white nationality wards. Although special programs are essential for the solution of the Negro Problem, the highly ethnic white majority of the electorate does not accept the view that the creation of an environment in which the Negro can have a fair chance to solve his problems is an obligation or a responsibility of the white population.

(102) Davis, Jerome. "The Assimilation of Immigrants and our Citizenship Process," Social Forces, vol. 12 (May, 1934), pp. 579-85.

The great danger lies-not in a failure of the foreign-born to assimilate our culture-but in the foreign-born losing the best of the social heritage he brings with him. Suggests a revision of the laws concerning the securing of citizenship. This study indicates our naturalization process is sociologically unscientific and should be speedily amended.

(103) Davis, Jerome. The Russians and Ruthenians in America; Bolsheviks or Brothers? New York, George H. Doran Co., 1922.

A study of the conditions of the Russians and Ruthenians in America from every aspect; their economic, social, educational, and religious condition, and their relations with the American people. He finds that they are almost completely isolated, a constant prey of economic exploitation and government injustice, and that nothing is done to Americanize them spiritually, to make them feel that the country is worthy of loyalty and sacrifice because they love it.

(104) Dean, John P., and Alex Rosen. Manual of Intergroup Relations. Chicago: University of Chicago Press, 1955.

This work represents the collaboration of an experienced social worker and a social scientist, and reflects their view that the improvement of majority-minority relations is the most important unfinished task in American Democracy. The handbook provides realistic information on the techniques that can be used to produce a change in the status quo, and operates on the assumption that there will be degrees of resistance from all parts of an organization when increased minority participation is introduced. Of special importance is the fact that a few key policy makers exercise a disproportionate influence in holding on to, or in removing barriers of discrimination.

(105) DeGroot, Dudley. "The Assimilation of Postwar Immigrants in Atlanta, Georgia." Unpublished Ph.D. Dissertation, Ohio State University, 1957.

Post-war immigrants who had settled in Atlanta and in Columbus were studied on the basis of their motivation for migration, in order to isolate the factors significantly related to subsequent assimilation. Those who had migrated primarily to improve social and economic status possessed a strong, positive orientation to assimilation. Immigrants in the refugee category were more strongly committed to a past cultural milieu and held a less positive attitude toward assimilation. Those who had left because of political or ideological incompatibility were neither strongly oriented nor strongly opposed to assimilation.

(106) Dentler, Robert A., Bernard Mackler, and Mary Ellen Warshauer, editors. The Urban R's. New York: Frederick Praeger, 1967.

Essays on the responsibilities and challenges of schools and communities which must meet the needs of a changing population. Chapters on childrearing practices in lower socioeconomic ethnic groups, backlash among Jews, school integration and minority group achievement, and prejudice in Negro and Puerto Rican adolescents. It is pointed out that members of disadvantaged minority groups share little sense of unity or identification, and appear to be rejecting each other.

(107) Derbyshire, R. L. "Adaptation of Adolescent Mexican-Americans to United States Society." American Behavioral Scientist, vol. 13 (September, 1969), pp. 88-103.

Culturally divergent ethnic groups and adolescents have much in common in American society. Both are minorities excluded from the mainstream of American adult culture, and both lack adequate access to economic, political, and social power. Each is struggling toward acceptance, yet each has difficulty in locating adequate and functional frames of reference for acculturation leading to participation in the mainstream of the society. This study, focusing on Mexican-American adolescents in East Los Angeles, shows that the strains produced and aggravated by role conflicts make adolescents belonging to minority groups especially vulnerable to deviant behavior. The Mexican-American desires to identify with family and peer group, but becomes frustrated and embittered by the rejection of the Mexican-American cultural diversity. Deviant behavior is often the expression of this frustration, when no other solution is perceived.

(108) DeVos, George A. "Minority Group Identity." In: Culture Change, Mental Health, and Poverty, edited by Joseph C. Finney. Lexington, Ky.: University of Kentucky Press, 1969.

The study of a Japanese outcaste group is used to illustrate the problems of social identity that develop within a minority group. The internal psychosocial dynamics of social self-identity are passed on as subcultural patterns. Reinforced and internalized, they persist even when they are no longer appropriate responses to the current objective situation. These subcultural patterns must be studied by anyone attempting to understand or direct the course of social change affecting the members of the minority group.

(109) Diggins, John P. "The Italo-American Anti-Fascist Opposition." Journal of American History, vol. 54 (December, 1967), pp. 579-598.

Opposition to Italian fascism originated in the Italo-American labor movement, but since relations between the two countries remained friendly during the early 1930's, the anti-Fascists were not supported by the U.S. government. In spite of this handicap, and the hostility of the Italian-American community, the anti-Fascists waged a relentless campaign; on several occasions, the opposing groups clashed in street fights. After Italy's invasion of France, the anti-Fascists were no longer regarded as troublemakers, but it is unfortunate that the government and the American public paid so little attention to their efforts.

(110) Ditz, Gerhard W. "Outgroup and Ingroup Prejudice among Members of Minority Groups." Alpha Kappa Deltan, vol. 29 (Spring, 1959), pp. 26-31.

Most studies of ethnic prejudice have been based on the idea of ethnocentrism which involves dissociative attitudes toward all outgroups and associative attitudes toward the ingroup. A phenomenon inadequately dealt with is the combination of negative attitudes toward both outgroup and ingroup in the same person. The conclusions of this study show that there is a kind of outgroup prejudice which differs from ethnocentric prejudice. It has roots in hatred of one's own group, caused by discrimination against that group. Because group sanctions and loyalties prevent the expression of ingroup hatred, the hostility is often transferred to other groups.

(111) Doob, C. B. "Family Background and Peer Group Development in a Puerto Rican District." Sociological Quarterly, vol. 11 (Fall, 1970), pp. 523-532.

Many studies of juvenile delinquency suggest that the poor boy's propensity to join and differentially participate in a gang are influenced by his family background or his peer group structure. The hypotheses explored in this study are: (1) The cohesion of the peer group in which the boys seek membership will be similar to that in the family of origin; (2) The range of the boys' peer group contacts corresponds to those maintained by his parents. The conclusion drawn is that the similarity between the family of origin and the peer groups in terms of these two traits occurs as a result of a process of social linkage between the family of origin and the boys' peer group.

(112) Doroshkin, Milton. Yiddish in America; Social and Cultural Foundations. Rutherford: Fairleigh Dickinson University Press, 1969.

The heart of this study is the social and cultural role of Yiddish in the community of the Eastern European immigrants to America in the last decades of the nineteenth and the first two decades of the twentieth century. To illustrate his thesis that the Jews were integrated in a community of Yiddish institutional life, Dr. Doroshkin has selected two institutions that were instrumental in helping the immigrant to bridge his shtetl culture to his new life and needs: the Yiddish press and the fraternal organization.

(113) Drachsler, Julius. Democracy and Assimilation. New York, Macmillan Co., 1920.

An interpretation of a careful statistical study of intermarriage in New York City among immigrant groups. The author states that in view of our heterogeneous population, the national ideal must be redefined and our life consciously directed toward it. The fusion of races in America must be cultural as well as biological, and must take place under an adequate economic environment if an American ideal is to be achieved. A specific proposal to accomplish this is to develop in our schools a conscious attempt to study the comparative literature, politics and history of the races represented in order that their heritages may be an inspiration and force.

(114) Drachsler, Julius. Intermarriage in New York City; a Statistical Study of the Amalgamation of European Peoples. New York, Privately printed, 1921.

A statistical analysis of intermarriage of first and second generation immigrants. Fusion of nationality groups is most rapid where barriers of religion and color are not marked. The lower the ratio of intermarriage in the first generation, the greater the ratio in the second, and therefore, the greater the relative increase. The ratio of intermarriage for women is slightly lower than for men. The largest proportion of intermarriage takes place among persons of the middle culture plane rather than on the high or low cultural level.

(115) Duncan, Beverly, and Otis Dudley Duncan. "Minorities and the Process of Stratification." American Sociological Review, vol. 33 (June, 1968), pp. 356-364.

The relative positions of minority groups in America with respect to vertical mobility are often assumed to be sufficiently well documented; investigations of differences and the assignment of "rankings" often take place without a thorough investigation of the magnitude of differentials. However, once the different nationality groups are equated with respect to starting points in the social structure and in educational attainment, their occupational achievements differ little. A more fruitful approach may be to view membership in a given national-origin group as a predetermined variable in a model of the process of stratification--one which may influence achievement both through its linkages with ascribed characteristics, fostering an "achievement syndrome", or circumscribing opportunities for achievement. In analyzing data on educational achievement, the effect of national origin per se on achievement is considered as a possibility only when a group exceeds or falls short of achievement expected on the basis of the group's social origin. Although allowance for differences in social origin reduces the range of difference with respect to educational achievement by about one-third, there still is substantial difference between the highest and lowest groups: Latin-Americans are at the lower limit of the range, after as well as before adjustment for social origin, while Russian-Americans are the highest group. Membership in a particular group can thus rather clearly constitute a handicap or a bonus in the stratification process. Of special interest is the finding that membership in a non-Negro minority typically has a positive effect on educational achievement. On this point, there can be little doubt that a "melting pot" phenomenon has been operating in the United States. The rather sharp differences in formal schooling by nationality that were true for parents does not continue among their native-born children.

(116) Duncan, Otis Dudley, and Stanley Lieberson. "Ethnic Segregation and Assimilation." American Journal of Sociology, vol. 64 (1959). pp. 364-374.

The authors analyze Chicago for the years 1930 to 1950, using an ecological conceptualization of the process of immigrant adjustment. Changes in residential patterns were in the direction expected, with a positive relationship between assimilation and length of residence. However, these changes did not disrupt a pattern of differential segregation and spatial separation among the ethnic groups: this pattern has exhibited remarkable stability over the twenty years studied, and may be expected to continue.

(117) Dworkin, Anthony Gary. "Stereotypes and Self-Images Held by Native-Born and Foreign-Born Mexican-Americans." Sociology and Social Research, vol. 49 (January, 1965), pp. 214-224.

Significantly more foreign-born Mexican-American students held favorable stereotypes and positive self-images; they were using their prior socioeconomic condition as a standard of evaluation. On the other hand, native-born Mexican-Americans considered themselves to be at a relative social and economic disadvantage and showed less favorable self-images. These findings are consistent with theories of social relativism and the functioning of reference groups.

(118) Eaton, Joseph. "Controlled Acculturation: A Survival Technique of the Hutterites." American Sociological Review, vol. 17 (1952), pp. 331-340.

An account of the controlled adjustment of the Hutterite group, which allows for acculturation, without causing personal disorganization and feelings of marginality.

(119) Eckerson, Helen F. "Immigration and National Origins." The Annals of the American Academy of Political and Social Science. vol. 367 (September 1966) pp. 4-14.

A study of the selective provisions of U.S. legislation based on national origin quotas, the development of these provisions and their failure. They did reduce the volume of immigration as intended, but were unsuccessful in the selection of proper proportions of immigrants according to the national origins. Countries of Northern and Western Europe, which were given large quotas, have actually used only half of the quota numbers, because of their industrial development, thereby causing an actual departure from the national origin quotas plan.

Further departure was caused by exempting from the quotas independent nations of the Western Hemisphere, the immediate families of American citizens, refugees and other smaller groups.

(120) Eckler, A. Ross and Zlotnick, J. "Immigration and the Labor Force," Annals, American Academy of Political and Social Science, vol. 262 (March, 1949), pp. 92-101.

Although the effectiveness of immigration in contributing to the nation's population growth has been called in question, the importance of immigration in increasing the nation's labor force is unmistakable. The relation of immigration to the country's fluctuating manpower needs is evidenced by the variations in annual immigration which, after the Civil War, corresponded to the cyclical ups and downs of business activity.

(121) Edwarda, Sister Mary. "The Russian Immigrant in the Lakewood Area of New Jersy: A Case Study." International Migration Digest, vol. 2 (Fall, 1965), pp. 136-144.

Four groups of immigrants are distinguished, now in the process of "ethnic" activities centered in the Rodina (fatherland) association, and the existence of a Jewish community.

(122) Eisenstadt, S. N. "Analysis of Patterns of Immigration and Absorption of Immigrants." Population Studies, vol. 7 (November, 1953), pp. 167-180.

In most of the literature on the assimilation of immigrants, it is implicitly assumed that the primary criterion is institutional integration and dispersion. However, such an approach neglects the investigation of interaction and modification by the systems in contact. Complete obliteration of a group is exceptional; the usual pattern is the development of a pluralistic structure, whose characteristics depend on the social organization of the dominant culture. In an industrialized country with a universalistic political structure, there is pressure on immigrants to assume some of the basic social roles. Tensions may arise from cultural incompatibility, or from the impossibility to realize levels of aspiration. In countries which are still colonial, and where universal roles are non-existent, the pressure on immigrants is to establish sectors of their own. In this case, tensions arise when aspirations are blocked by an absorbing social structure which strives to perpetuate segregation.

(123) Eisenstadt, S. N. The Absorption of Immigrants: a Comparative Study Based Mainly on the Jewish Community of Palestine and the State of Israel. Glencoe, Ill., The Free Press, 1955.

A study of the absorption of immigrants both from the point of view of the immigrant and the absorbing society. After analyzing the indices of absorption, the author develops the hypothesis that there is no universal index of absorption equally applicable to any society. The influx of a large number of migrants usually brings about a new institutional structure which is pluralistic in the sense that the society is composed of different subsystems allocated to different ethnic groups which maintain some degree of separate identity.

(124) Eitzen, D. Stanley. "A Conflict Model for the Analysis of Majority-Minority Relations." Kansas Journal of Sociology, vol. 8 (Spring, 1967), pp. 76-92.

Studies of majority-minority relations are handicapped by a lack of models which show the relationships between power and conflict. The model proposed here has two major propositions: majority-minority relations are based on power, and power relations will always involve conflict and struggle. Thus, relationships between competing groups are in a constant flux, with one group possessing power, and the other group desiring a fair share of the power and the rewards that come with it.

(125) Etzioni, Amitai "The Ghetto--Reevaluation." Social Forces, vol. 37 (March, 1959), pp. 255-262.

A critique of Wirth's The Ghetto, and Park's model, on which much of the theory is based. Both Wirth and Park, on non-scientific grounds, prefer assimilation to accomodation. Much of the evidence presented by Wirth does not support his theoretical scheme. He shows that the third generation, which is supposed to be on the highway to conversion, is on the main road back to the ghetto. The ghetto in Wirth's book is both a geographical unit and an ethnic group. This fusion is misleading at a decisive point, namely, when the cultural group ceases to be confined to specific geographical boundaries. Wirth assumes that a group which is not concentrated in one area disappears. However, his data suggest that a group can maintain its cultural and social integration and identity without an ecological basis. What seems to Wirth a temporary delay in the inevitable process of disintegration of group identity can be viewed as a process of social change and adjustment, and therefore, of enduring nature. The process might be described as transition from a membership to a reference group, which is maintained by communication, and remains activated in limited social situations and core institutions. Thus, the third generation may be a temporary delay on the way to assimilation, but it may also be the first generation of a long-run process of revival and enhancement of solidarity and ethnic self-consciousness.

(126) Fairchild, Henry P. Greek Immigration to the United States. New Haven, Yale University Press, 1911.

A scholarly study of Greek immigration to the United States dealing with the conditions, causes and sources of emigration from Greece, the Greeks in the United States and the effects of the emigration upon Greece.

(127) Fairchild, Henry P. The Melting Pot Mistake. Boston: Little, Brown & Co., 1926.

The thesis of the work is that immigration disturbs the unity (oneness) of a nation and lowers its standards, the effort to Americanize and assimilate notwithstanding. In the last chapter, entitled, "The Duty of America," he introduces an economic consideration; viz. free migration will lead to a progressive deterioration of the standard of living until "no difference of economic level exists between our population and that of the most degraded communities abroad." This is the F. A. Walker thesis and Fairchild offers no analytical confirmation. Likewise in the country of emigratinn there is no easement of the overpopulation problem. This, he claims, is the almost unanimous conclusion of social scientists. Thus, free immigration, "under modern conditions" must result in "a progressive depression of the standard of living of mankind as a whole."

(128) Fallows, Marjorie. "The Mexican-American Laborers: A Different Drummer?" Massachusetts Review, vol. 8 (Winter, 1967), pp. 166-176.

There is a sharp and significant contrast between the values traditionally held by Mexican-Americans and those which are required for acculturating into an urbanized, industrial economy. It is ironic that Mexican-Americans have been urged to adopt the values of independence and personal initiative, while the larger society is abandoning these same values in its new orientation toward leisure.

(129) Farris, Buford, and Richard Brymer. "A Five Year Encounter with a Mexican-American Conflict Gang: Its Implications for Delinquency Theory." Proceedings of the Southwestern Sociological Association, vol. 15 (1965), pp. 49-55.

Five years of experience with Mexican-American gangs led to a different concept of delinquency: it arises from a basic conflict between lower class and middle class institutions, rather than from the lower class adolescent's realization that he cannot attain the values esteemed by the middle class. In view of this, the social worker should direct his efforts toward reestablishing a working relationship between the person and the institutional system.

(130) Faust, Albert B. The German Element in the United States with Special Reference to its Political, Moral, Social and Educational Influence. New York, The Steuben Society of America, 1927. Two volumes.

An historical account of the migration of Germans to the United States in the seventeenth, eighteenth and early nineteenth century, together with a summary view of the location, distribution and general characteristics of German migrants and their influence on the political, moral, social and educational development of the United States.

(131) Femminella, Francis. "Ethnicity and Ego Identity." Unpublished Ph. D. Dissertation, New York University, 1968.

This study of the structural aspects of ethnic groups and the relationship of social structure to individual personality is largely based on the ideas of Erik Erikson. After extensive interviews and testing of Italian-Americans and non-Italo Americans, it was found that ethnicity does influence social behavior. In particular, self-concepts, value orientations, and conscious description of ego-ideals are all partly determined by ethnicity. Ethnicity displays change just as any other component of the social system; however, selective change is accompanied and modified by cultural continuity.

(132) Fenton, John H. The Catholic Vote. New Orleans: Hauser Press, 1960.

This study seeks to determine whether or not a Catholic vote exists in fact. The term "Catholic vote" refers to the influence of the Church as an institution which may influence the thinking, and thus, the behavior of Catholics with respect to certain political issues and candidates. An empirical and quantitative approach is used, and the basic hypothesis is that the group is an important determinant of the political behavior of its members.

(133) Fernandez-Marina, Edurdo Maldondo-Sierra, and Richard Trent. "Three Basic Themes in Mexican and Puerto Rican Family Values." Journal of Social Psychology, vol. 48 (1958), pp. 167-181.

Family values in Puerto Rico tend to resemble the values of Mexicans and other Latin American subgroups more than the values of mainland Americans, despite more than sixty years of direct American influence and growing industrialization. The majority of teenagers studied to test this hypothesis were upwardly mobile middle class in orientation and background, and were tested on themes of family values, affectional patterns, authority patterns, and differential role and status of males and females.

(134) Fishcoff, Ephraim. "Immigrant Adjustment in Yankee City," Social Research, vol. 14 (March, 1947), pp. 104-109.

The study of immigrant adjustment in the small industrial New England community of Newberryport, which may be regarded as a representative American City. The eight ethnic groups concerned are, in order of their arrival in the community; the Irish, who have achieved the highest status, the French Canadians, Jews, Italians, Armenians, Greeks, Poles and Russians. The distance from the worst to the best sections of Yankee City-from River Street and Market Square to Hill Street-is less than a mile and takes only a few minutes to traverse. But the social distance is so great that it has taken most, if not all, of the ethnic families several generations to climb from the calm flats through the various intervening stages to the socially distinguished heights. The immigrant population, which comprises about half the total, is increasing in power and prestige, but the heirs of the original Yankee founders are still powerful and predominant.

(135) Fishman, Joshua. "Childhood Indoctrination for Minority-Group Membership." Daedalus, vol. 90 (Spring, 1961), pp. 329-349.

A review of Jewish, Catholic, and Negro efforts to use minority schools as instruments of creative biculturalism shows that the schools are unable to accomplish their goal. In most cases, the minority group child's response to American "core values" is well established before entry into minority group schools, and the schools are unable to moderate or regulate this response effectively, notwithstanding strong ethnic, ethical and logical appeals. It is easier for American Minorities to maintain a separate existence than to pursue creative biculturalism. On the other hand, the core society cannot be expected to fully assimilate Jewish, Negro, or Catholic minorities in the forseeable future. Thus, though they have substantially surrendered their own cultural patterns, these minorities are nevertheless destined for prolonged ethnic-religious marginality, and their schools and other organizations represent institutions of marginality rather than of creative biculturalism.

(136) Fishman, Joshua. "Sociolinguistic Census of a Bilingual Neighborhood." American Journal of Sociology, vol. 75 (November, 1969), pp. 323-339.

An intensive language census in a bilingual Puerto Rican neighborhood in Jersey City was found to yield reliable data, particularly for items dealing with demographic variables and literacy questions. The language questions yielded R-Factors which showed institutional separation (home, work, religion), as well as performance separation (speaking, reading-writing).

(137) Fishman, Joshua, and Vladimir C. Nahirny. "The Ethnic Group School and Mother Tongue Maintenance in the United States." Sociology of Education, vol. 37 (Summer, 1964), pp. 306-317.

All available indices reveal that all-day ethnic group schools are currently far less embedded in ethnicity and far less concerned with language maintenance than other types of ethnically affiliated schools. When faced by an implied conflict between language maintenance and group maintenance, some teachers reject both in favor of superordinate value, the church. Others reject the distinction, and still others regretfully abandon language maintenance to concentrate on last-ditch group maintenance. Dissonance between the theoretical desirability of language maintenance and the impossibility of its success is resolved by a sharper polarization concerning future plans.

(138) Fishman, Joshua "Negative Stereotypes Concerning Americans Among American-born Children Receiving Various Types of Minority-Group Education." Provincetown, Massachusetts: Genetic Psychology Monographs, vol. 51, 1955.

This study examined the readiness of Jewish children in various types of Jewish schools to accept negative stereotypes concerning the majority American group and its culture. Findings showed that pupils in the Orthodox all-day schools demonstrated a somewhat greater acceptance of more damagingly negative stereotypes.

However, different types of minority-group indoctrination do not affect attitudes as much as real experiences with the values, practices, and institutions of the majority American group.

(139) Fishman, Joshua, et.al. Language Loyalty in the United States: The Maintenance and Perpetuation of non-English Mother Tongues by American Ethnic and Religious Groups. The Hague: Mouton, 1966.

An example of socio-linguistic research, based on a study of the collective experience and patterned responses of ethnic groups in American life with particular reference to their language behavior. Six groups were selected, four of which, the Germans, the Franco-Americans of New England, the Spanish speaking of the Southwest and the Ukrainians were cross related for their differences and commonalities.

(140) Fogel, Walter. "Job Gains of Mexican-American Men." Monthly Labor Review, vol. 91 (October, 1968), pp. 22-27.

A study examining the changes which have taken place in occupational positions of Mexican-American men between 1930 and 1960, showing differences in the timing of gains from state to state, and comparison with Negroes in the Southwest.

(141) Fogel, Walter. Mexican-Americans in Southwest Labor Markets. Los Angeles: University of California Mexican-American Study Project, Advance Report 10, 1967.

Detailed analysis of the economic standing of Mexican-Americans in comparison with Anglo-Americans and non-whites, based on data from the 1960 census. Findings show that although gains in socioeconomic status take place between the first and second generations of Mexican-Americans, there are no corresponding gains between the second and third generations.

(142) Fong, Stanley L. M. "Assimilation of Chinese in America: Changes in Orientation and Social Perception." American Journal of Sociology, vol. 71 (March, 1965), pp. 265-273.

A case study measuring the assimilation orientation and social perception of Chinese college students, using indexes of progressive removal to test for generation differences.

(143) Forbes, Jack D. "Segregation and Integration: The Multi-Ethnic or Uni-Ethnic School." Phylon, vol. 30 (1969), pp. 34-41.

Caution is advised with regard to the wisdom of promoting full ethnic integration as some kind of messianic cure-all for minority-group achievement problems or as a device for the Americanization of minorities. In the zeal to bring about an end to the injustices of enforced segregation in inferior schools, other injustices relating to the suppression of minority cultural rights must not be created.

(144) Ford, Richard G. "Population Succession in Chicago," American Journal of Sociology, vol. 56 (September, 1950), pp. 156-160.

A census tract study of Chicago from 1898 through 1940 shows that the foreign born of each ethnic group eventually move radially from the first area of settlement. Those foreign groups that have lived the longest in Chicago have moved the farthest from the slums.

(145) Francis, E.K. "Variables in the Formation of So-Called 'Minority Groups'." American Journal of Sociology, vol. 60 (1954), pp. 6-14.

An attempt to develop a typology of minority groups in terms of the interaction process with the host society: if individuals are transferred to a society in which important elements of social organization are similar to those of the society of origin, the individuals will take their place directly in the host society. However, if individuals are transferred to a largely dissimilar society, they will not be able to take their place directly and will, therefore, tend to form segregated ethnic communities.

(146) Francis, E. K. "The Russian Mennonites: From Religious to Ethnic Group." American Journal of Sociology, vol. 54 (September, 1948), pp. 101-107.

This study of social change seems to show that genetic characteristics of different types of groups, as conceived in sociological literature, are susceptible to mutations. In the particular case of the Russian Mennonites, a religious group was transformed within a comparatively short time into a distinct ethnic group when the ethnically heterogeneous participants were allowed to segregate themselves by forming isolated territorial communities.

(147) Friedheim, Jerry Warden. Where Are The Voters? Washington, D. C. The National Press, 1968.

Referring to the ethnic vote, the author concludes that "even though less important than it once was in characterizing U. S. politics, the vote of ethnic blocks is an explosive vote that can affect presidential elections. It is explosive because it can be swayed, or reversed, or turned-on by factors, issues, or events that leave the vast majority of the electorate unmoved. One slur against the far-removed-but-still-remembered homeland, one candidate statement that allows the suspicious voter to characterize him as pro or con the old country, and all the Tweedledee public issues can be overridden in the ethnic voter's decision-making and vote casting."

(148) Friedman, Norman L. "Nativism." Phylon, vol. 28 (Winter, 1967), pp. 408-415.

It is assumed that Philadelphia in the 18th century can be considered a microcosm of future U. S. attitudes toward immigrants. Around 1750, German immigrants became unpopular, especially among the more established classes. It was felt that Germans were an innately stupid and ignorant people; their resistance to learning English was taken as proof. A peak of nativist activity in 1754 and 1755 was directed to excluding nearly all German immigrants.

(149) Friedman, Norman L. "German Lineage and Reform Affiliation: American Jewish Prestige Criteria in Transition." Phylon, vol. 26 (Summer, 1965), pp. 140-147.

Parents of Jewish college students have adhered to the vertical prestige criteria of ethnicity, religion, and race, but their college student children seem to be either indifferent to, or unaware of them, particularly to the distinction of ethnic lineage. The results seem to support Will Herberg's hypothesis of ethnic groupings becoming loosely-based religious groupings, and more research is urged to determine whether similar processes are occuring within other vertical community substructures.

(150) Friedman, Norman L. "Problems of the Runaway Jewish Intellectuals: Social Definition and Sociological Perspective." Jewish Social Studies, vol. 31 (January, 1969), pp. 3-19.

When a minority ethnic group or community has achieved a good measure of acceptance, economic success, and freedom from discrimination in a majority society, questions concerning the future survival of the group tend to become predominant. Having reached a comparatively secure status in American society, the Jewish community in the 1960's came to see the group survival question as centering around the problem of the so-called "runaway intellectuals"--those members of the ethnic group who have reached professional status, and whose ties to the ethnic community are weakened or diminished.

(151) Fuchs, Lawrence H. "American Jews and the Presidential Vote." American Political Science Review, vol. 49 (June, 1955), pp. 385-401.

After 1920, Jewish majority party loyalties switched from the Republican to the Democratic Party, and since the election of 1932, no Republican president has received a plurality of votes from any larger American Jewish community. The Jews switched party affiliation at the time they were advancing up the economic class ladder, in contrast to general class tendencies in American politics. Thus, their political affiliation cannot generally be explained in terms of socioeconomic status, but rather, to the feeling that Democratic candidates have been more liberal and internationalist in outlook.

(152) Fuchs, Lawrence H. "Some Political Aspects of Immigration." Law and Contemporary Problems, vol. 21 (Spring, 1956), pp. 270-283.

The Scotch-Irish and Irish Catholics formed the hard core and much of the leadership in political parties during the nineteenth century, especially in the industrialized areas. Germans and Scandanavians were strongest in the midwest, and were solidly Republican. Nativism is characteristic in American politics, operating against each successive group of immigrants until their descendants in turn adopted a nativist attitude. Immigrants vote as a group when foreign policy is the uppermost question, and generally follow the normal American economic patterns when home affairs are being considered.

(153) Fuchs, Lawrence H. American Ethnic Politics. New York: Harper & Row, 1968.

A collection of essays emphasizing the importance of cultural characteristics which form the basis of ethnic voting, its significance, and the types of power relatinnships which arise from ethnic affiliations. The newer immigrants assimilated the norms of the majority culture only very slowly, but they did acculturate to the American political system, which was largely non-ideological and readily accessible, with its emphasis on egalitarianism and democratic ideals. Because political behavior includes much more than a distribution of power or the structure of decision-making, there are aspects which require an understanding of the subtleties and nuances of ethnic memory and cultural inheritance. Every ethnic group has its own distinctive style of perception, cognition, and behavior.

(154) Galitzi, Christine A. A Study of Assimilation among the Roumanians in the United States. New York, Columbia University Press, 1929.

This does not cover all phases of Roumanian immigration but endeavors "to present the chief facts" and "particularly to show the processes of assimilation at work among these immigrants under the pressure of the American environment." The chief groups studied are: Roumanians from the Old Kingdom; the Transylvanians from pre-war Austria-Hungary, who make up the large majority; Roumanian Macedonians. The author believes the major problem in assimilation is the adjustment of the transported Roumanian peasant culture to industrial American culture.

(155) Gans, Herbert J. The Urban Villagers. New York: Free Press, 1962.
Based on a participant-observation study of an inner city Boston Italian neighborhood (West End) the book resembles, both in subject matter and in method, William F. Whyte's "Street Corner Society". However, Mr. Gans not only describes the neighborhood but integrates and structures his vast and penetrating observations into a well organized and meaningful community study which will be of great interest and use to sociologists, policy planners, community organizers and interested laymen. The author sharply analyzes problems of urban redevelopment and, though some of his speculative generalizations, particularly in the field of social psychology, may raise questions, this only increases the challenge posed by the book.

(156) Gibson, Florence E. The Attitudes of the New York Irish toward State and National Affairs, 1848-1892. New York, Columbia University Press, 1951.
An account of the influence of the strong and politically conscious Irish minority in New York State from 1848 to 1892. Some of the sensational events in which the Irish were involved are delineated. Conclusions concerning the group deal with their Anglophobia, their loyalty to the Democratic party, and their extensive activity in American politics.

(157) Gittler, Joseph B., editor. Understanding Minority Groups. New York: John Wiley, 1956.
Compiled from papers presented at the Institute on Minority Groups in the United States at the University of Rochester in 1955, by ten authorities in the field of minority group relations. The progress of six minority groups in the United States is discussed: Catholics, Puerto Ricans, American Indians, Jews, Negroes, and Japanese-Americans. The groups are placed in historical perspective with the steps of their development delineated, and some of the problems still confronting them are discussed. The philosophical and ethical aspects of group relations and the understanding of minority groups as a whole are also considered, with theconclusion that America's melting pot problem is still in the process of solution.

(158) Glanz, R. "Rise of the Jewish Club in America." Jewish Social Studies, vol. 31 (April, 1969), pp. 82-99.
At first, German-Jewish immigrants had negative attitudes toward clubs, as a frivolous, unnecessary part of life. However, attitudes changed as they became more secure and involved in American society.

The desire for Jewish clubs rose out of aspirations for social relations with Gentiles, and the American club system seemed a logical step in that direction. Discrimination against Jews in other clubs prompted development of their own clubs. This paper defines and describes the Jewish clubs as they exist today, discussing the public image, decorum, exclusiveness, and position in Jewish communal life.

(159) Glanz, Rudolf. The German Jew in America; An Annotated Bibliography. New York: Hebrew Union College, 1968.

This bibliography covers German-Jewish life in America against the background of the German-American community. It is organized under five major headings: Immigration and acculturation to general American life, life within the German-American milieu, independent life as a Jewish group, biographies of German Jews, and assessments of the group in comparison with the achievements of other immigrant groups.

(160) Glazer, Daniel. "Dynamics of Ethnic Identification." American Sociological Review, vol. 23 (February, 1958), pp. 31-40.

A discussion of a single theoretical framework for analyzing the orientations of minority and dominant group members. Three components of ethnic identification patterns are distinguished: ethnic ideology, association preference, and feelings aroused by ethnic contacts. It is hypothesized that change in general identification pattern, in either direction, proceeds in orderly fashion along the progressive points of the continuum. Two change sequences are hypothesized for the components of ethnic identification: change of feelings, followed by change of association, then change in ideology, and followed by association preference change, then feeling change.

(161) Glazer, Nathan. "Ethnic Groups and Education Towards the Tolerance of Difference." Journal of Negro Education, vol. 38 (Summer, 1969), pp. 187-195.

Most research to date suggests that different groups differ in educational achievement regardless of their social and economic status, and regardless of the educational system to which they are exposed. Educational achievement should remain a positive value, but group differences and cultural and ethnic patterns cannot be overlooked. Two alternatives have been proposed: using elaborate methods to equalize achievement, or, developing a value system that accepts differences as both expected and desirable, while attempting to lessen negative consequences.

(162) Glazer, Nathan. "Negroes and Jews: A New Challenge to Pluralism." Commentary, vol. 38 (December, 1964), pp. 29-34.

In the past, Negro hatred of Jewish landlords was balanced by a history of Jewish participation in civil rights. Now, as the Negroes become more militant, and confront the Jews on a professional rather than a servile basis, a new challenge is present. This development is seen as a challenge to Jewish ethnocentrism, which forces liberal Jews to join with reactionary groups in order to maintain social institutions.

(163) Glazer, Nathan. "What Sociology Knows About American Jews." Commentary, vol. 9 (1950), pp. 275-284.

In surveying the literature on the position of Jews in American society, Glazer isolates two significant characteristics: From the socioeconomic point of view, the Jew has advanced more rapidly and is more prosperous than any other ethnic group. On the other hand, although he becomes culturally indistinguishable from other Americans, he intermarries very little, and the line of separation remains sharper than the line separating other white immigrant groups from the majority society.

(164) Glazer, Nathan, and Daniel P. Moynihan. Beyond the Melting Pot; The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City. Cambridge: M.I.T. Press, 1963.

The authors' point of departure is the recognition that ethnicity is a permanent quality of the American society, particularly in cities. The expectations of half a century ago that a melting-pot process would ultimately fuse the American population into a single homogeneous product have not been realized. Instead, although immigration has ended and today's Jews, Italians, and Irish are far different from their European parents and grandparents, groups derived from the original immigration experience have persisted. Indeed, the events of the past thirty years have actually stimulated the tendency to adhere to ethnic clusters, and have renewed their vitality. These general conclusions are set forth in an introduction and conclusion which establish the framework for the treatment of the ethnic groups covered in the volume.

(165) Glazer, Nathan. American Judaism. Chicago: University of Chicago Press, 1957.

A historical survey of American Judaism from 1654, when the first Jewish families settled in New Amsterdam, to contemporary events, such as the revival of Hasidism in Brooklyn. Though he is reluctant to make value judgments, and aims for a clear and objective presentation, the author is acutely aware of the dilemma of American Judaism and the hazards it will face in the future.

(166) Glazer, Nathan, and David McEntire, editors. Studies in Housing and Minority Groups. Berkeley: University of California Press, 1960.

Brought together in this work are the findings of seven local studies prepared for the Commission on Race and Housing, in connection with a broader investigation of housing problems involving minority racial and ethnic groups. The central focus of research undertaken for the Commission was on the problem of inequality of housing opportunity connected with racial or ethnic segregation, with emphais on the situation of Negroes, Puerto Ricans, Mexican-Americans, and Orientals. The comparative approach and the wide range of situations which are described make this volume very valuable; much of the other research in the same area too often restricts itself to the analysis of a single locality, or places too much emphasis on statistical data *per se*.

(167) Gleason, Philip. The Conservative Reformers: German-American Catholics and the Social Order. Notre Dame, Ind.: University of Notre Dame Press, 1968.

An organizational history of the Roman Catholic Central-Verein, which began in 1855 as a federation of mutual-aid societies among German-American Catholics, but which broadened its activities after 1900 to include more active propagandizing on questions of social justice. The author has made an outstanding contribution to our understanding of how an immigrant group and its organizations develop and change in the complex process of assimilation.

(168) Gobetz, Giles E. "The Ethnic Ethics of Assimilation: Slovenian View." Phylon, vol. 27 (Fall, 1966), pp. 268-273.

Traditionally, assimilation has been viewed as "denationalization" by the Slovenes, a process by which foreigners imposed their rule, culture, and language on another nation. Thus, assimilation is viewed as a moral dilemma by some Slovenian immigrant intellectuals. A systematic attempt at compromise holds that one should not resist assimilation in other respects than those which might destroy or delimit one's nationality; blood and language are seen as the essential elements.

On the basis of data collected on first generation immigrants to the United States, a considerable correspondence is found between the actual assimilation process and the principles of the ethnic ethics as developed by the group.

(169) Goldberg, A.I. "Jews in the Legal Profession: A Case of Adjustment to Discrimination." Jewish Social Studies, vol. 32 (April, 1970), pp. 148-161.

This article is concerned with the practice within the legal profession of admitting Jews to the bar, but making it especially difficult for them to attain elite positions within the profession. The way in which Jews cope with this discrimination is termed "measured response"; adjustment to the fact that prospects are limited in the higher echelons. The Association of the Bar of the City of New York, an elite organization, is used to show discriminatory criteria that are used to reject Jews from thelarge law firms. A basic conclusion is that the Jewish law student is aware of the way discrimination will affect his chances for success.

(170) Goldscheider, C., and P.R. Uhlenburg. "Minority Group Status and Fertility:"American Journal of Sociology, vol. 74 (January, 1969) pp. 361-372.

Most studies of minority group fertility assume that as assimilation proceeds, the fertility rate of minority and majority populations will converge. Differences between minority and majority fertility are often treated as temporary phenomena, interpreted in terms of social, economic and demographic "characteristics". However, empirical evidence does not fully support the "characteristics" explanation of Negro, Jewish, Japanese-American, or Catholic fertility patterns. An alternative hypothesis is presented with respect to the independent effect of minority group status. Some parameters of the interrelationship of minority group status and fertility are discussed.

(171) Gonzelez, Nancie L. The Spanish-Americans of New Mexico: A Distinctive Heritage. Los Angeles: University of California Mexican-American Study Project, Advance Report 9, 1967.

Detailed analysis of the Spanish-Americans in New Mexico. An important factor in New Mexico is the recognition by the non-Spanish population of the value of Spanish culture and traditions. This positive evaluation and recognition tends to enhance the social standing of the group, and tends to reinforce and perpetuate traditions.

(172) Goode, William J. "Illegitimacy, Anomie, and Cultural Penetration." American Sociological Review, vol. 26 (December, 1961) pp. 910-925.
It is suggested that there is a relationship between low illegitimacy rates and the degree of national cultural and social integration. The high rates of illegitimacy south of the Mason-Dixon line are seen as arising from the destruction of the social and cultural systems of a group undergoing acculturation. New World Indians and slaves were not integrated into the cultural or social life of the community, and no attempt was made to integrate them into the national life.

(173) Gordon, Albert I. Jews In Transition. Minneapolis, University of Minnesota Press, 1949.
The objective of the book is to depict the changes in the life of the Jewish community in Minneapolis. The author finds that the Jews of the community have become indistinguishable from the non-Jewish residents of the city. However, he believes they will perpetuate themselves as a distinct cultural and religious group. Jewish life would have little chance of survival if prejudice and discrimination were to disappear. The perpetuation of Jewish life in America appears to be more dependent upon external than internal forces.

(174) Gordon, Albert I. Jews in Suburbia. Boston: Beacon Press, 1959.
An account of the changes in Jewish habits that suburban living has effected, and to some extent, the changes in suburban attitudes that the Jewish residents have helped bring about. Rabbi Gordon bases his remarks on many questionnaires and surveys of both Jewish and Christian opinion.

(175) Gordon, Milton M. "Assimilation in America: Theory and Reality." Daedalus, vol. 90 (Spring, 1961), pp. 263-285.
An examination of the three cultural models of U. S. immigrant absorption: (1) Anglo-conformity, with English-oriented culture patterns dominant, (2), the melting pot, seeing U. S. society as a new cultural and biological blend, and (3) cultural pluralism, which asserts the tendency of each group to preserve its own identity, while participating in the overall political and economic life of the nation. Gordon's use of terminology is somewhat unusual: he distinguishes between "behavioral assimilation", or acculturation, and "structural assimilation." The distinction made by most social and behavioral scientists is between acculturation and assimilation.

(176) Gordon, Milton M. Assimilation in American Life: The Role of Race, Religion, and National Origins. Fairlawn, N. J.: Oxford University Press, 1964.

American society is seen as composed of subgroups based on ethnic identity: Catholic, Protestant, Jew; Negro, Indian, White; and the "core" society made up of white Protestant Anglo-Saxons with a middle-class culture. There has been no real cultural fusion among these groups, but rather, assimilation to the Anglo-Saxon "core" pattern. The subgroups continue to exist, with networks of organizations and institutions within which the meaningful activities of life are carried out, "from the cradle to the grave." Individuals belonging to the different subcommunities have contacts with each other, but these remain on an impersonal basis; intimate relationships are reserved for members of their own group. The only exception to this pattern are the intellectuals who constitute a unique subsociety, in which members of different racial and religious groups may have intimate as well as impersonal contacts.

(177) Gould, Julius. "American Jewry-Some Social Trends." Jewish Journal of Sociology, vol. 3 (June, 1961), pp. 55-73.

Serious studies of Jewish life show that there has not been a religious awakening, in the sense of a return to traditional practices. The return to the synagogue resulted from suburban migration and shows a movement toward Jewish popular culture in order to strengthen group identification.

(178) Grant, Madison. The Conquest of a Continent. New York, Charles Scribner's Sons, 1934.

The key to this volume may be taken from the introduction by Henry Fairfield Osborn, "... that moral, intellectual, and spiritual traits are just as distinctive and characteristic of different races as are head-form, hair and eye color, physical stature, and other data of anthropologists." The purpose of the work was to trace the racial and ethnic groups, constituting the population of the United States, in their impact upon the nation, and concludes with a chapter on "The Nordic Outlook." Here, the author, clues the reader with, "... most of the people from southern and eastern Europe must be regarded as distinct menaces to our National unity."

(179) Grant, Madison and Davidson, Charles S. The Founders of the Republic on Immigration, Naturalization and Aliens. New York, Charles Scribner's Sons, 1928.

Extracts taken from the writings and sayings of a number of our earlier leaders, such as Hamilton, Franklin, Jefferson, etc. on immigration, naturalization and aliens in general.

(180) Grebler, Leo. "The Naturalization of Mexican Immigrants in the United States." International Migration Review, vol. 1, (Fall, 1966), pp. 17-32.

The low naturalization rate among Mexican immigrants is attributed to traditional isolation, exclusion from the host society, and low educational and economic status. However, the younger generation is seeking citizenship more readily and more rapidly than previous generations.

(181) Grebler, Leo. The Schooling Gap: Signs of Progress. Los Angeles: University of California Mexican-American Study Project, Advance Report 7, 1967.

The education gap is smaller among the younger generation of Mexican-Americans, and for the native-born as compared with the foreign-born. Data for the study was obtained from the 1950 and 1960 census tabulations, before currently available federal funds were supplied. However, in spite of the progress observed, disparities are still very great, and their removal will require time, reorientation in school philosophy, and energetic commitment as well as increased financial support.

(182) Greeley, Andrew M. "American Sociology and the Study of Ethnic Immigrant Groups." International Migration Digest, vol. 1 (Fall, 1964), pp. 107-113.

Very little attention has been paid to the mechanisms by which the intimate primary relationships that apparently "permeate" secondary structures come into being. It is suggested that some of the role opposites in such relationships are chosen on the basis of membership in the same ethnic collectivity. Certain of the nationality groups in American society are still found to be major props of the social structure, since the ethnic collectivity serves as a bridge between Gemeinschaft and Gesellschaft. Five general questions need to be answered about nationality groups in the United States to provide information necessary for further studies. They concern :(1) nationality groups as a means of social location; (2) the extent to which the nationality collectives may be "interest groups"; (3) the degree to which they are major props in the social structure and influence the choice of role opposites among their members, especially in the intimate areas of the individual and his family; (4) the extent to which the collectives may be bearers of differential norms; (5) the link between American society, ethnicity, and culture. The United States may still be considered a major laboratory for the study of immigration.

(183) Greeley, Andrew M. "A Note on Political and Social Differences among Ethnic College Graduates." Sociology of Education, vol. 42 (Winter, 1969), pp. 98-103.

A presentation of data obtained from questionnaires of the National Opinion Research Center to a sample of a college graduating class which included eleven ethnic religious and nationality groups. Measurable differences in political, racial, cultural, and artistic attitudes show that the socialization experience of higher education has not eliminated ethnically-linked differences in attitudes and behavior, even among groups whose geographic dispositions are similar. These differences are likely to persist in the United States for a long time to come.

(184) Hagen, Everett. On the Theory of Cultural Change. Homewood, Illinois: Dorsey Press, 1962.

In developing his theory, Hagen systematically explores the consequences for adult personality of training for obedience to authority. For any kind of change to occur in traditional societies, important changes must take place in the personality structure. In historically known cases, this change takes place over several generations, and occurs as a result of withdrawal of status respect: the perception on the part of the members of some social group that their purposes and values in life are not respected by groups in society whom they respect and whose esteem they value.

(185) Halich, Wasyl. Ukrainians in the United States. Chicago, The University of Chicago Press, 1937.

This is the first general treatise in Europe on the Ukrainian immigrant in the United States of America. There is a brief description of the Ukrainian immigrants' background, their movement to the United States, adjustment in the economic sphere, organizations, the churches, the press, and social activities. The sources comprise official immigration records, the newspapers and other publications of Ukrainian organizations, personal documents of old Ukrainian leaders, and interviews.

(186) Hall, Oswald. "The Informal Organization of the Medical Profession." Canadian Journal of Economics and Political Science, vol. 22 (February, 1946), pp. 30-44.

Hall shows that cultural factors, including race, religion, and ethnic background play a major role in acceptance into the "inner fraternity of physicians." Although competence is an important criterion for acceptance, non-rational factors are operative in determining the role within the status system to which individuals of differing cultural backgrounds are assigned.

(187) Hall, Richard H. Occupations and the Social Structure. Englewood Cliffs, N.J.: Prentice Hall, 1969.

The occupational system is regarded as the major basis of order and change within the total social structure. Criteria of rationality and competence are emphasized in the professions, but they do not apply equally in the evaluation of minorities.

(188) Halpern, Ben. "Ethnic and Religious Minorities: Subcultures and Subcommunities." Jewish Sociological Studies, vol. 27 (January, 1965), pp. 37-44.

Many Jews would hope to escape alienation by reclaiming their cultural distinction; Negroes would hope for a solution which totally erased differences. The Negro community seeks to overcome its suppression in two ways: by conquering a status comparable to that of the Jews, and by forcing on the dominant culture a revision of values such as the Jews would never dream of attempting. An ideologically organized suppressed class can only achieve a rise in status by revising the whole accepted scale of values that assigns it an inferior position.

(189) Handlin, Oscar. The American People in the Twentieth Century. Boston: Beacon Press, 1963.

An account of the influence of migration upon the people of the United States, by an acknowledged authority on matters involving immigrants and the problems which they face in an unfamiliar and often hostile environment. Emphasis is on social, economic, and cultural history rather than on political developments, and the focus is on common group experience rather than on examination of the individual's situation.

(190) Handlin, Oscar. "Historical Perspectives on the American Ethnic Group." Daedalus, vol. 90 (Spring, 1961), pp. 220-232.

The author examines the historical reasons for the peculiar viability of ethnic groups in American society. Since conditions in the New World were not conducive to reestablishing the old community, the ethnic groups became durable, extended over several generations, and organized critical segments of personal life. The breakdown of the extended family made the need for anchorage to a stable group particularly acute. Ethnic groups in the United States maintained their fluidity, and were able to preserve their identity without becoming segregated or isolated enclaves. Conflicts arose as a result of efforts to introduce rigidity into the system, most often when one group sought to assert its own preeminence and to impose its own standards upon the others.

(191) Handlin, Oscar, and Mary F. Handlin. " Ethnic Factors in Social Mobility." Exploration in Entrepreneurial History, vol. 9 (October, 1956), pp. 1-7

After the first generation of settlement in America, ethnic affiliations lost their preponderant importance in restricting mobility. However, they continued to be significant in commercial and educational sucess. In an unstable economic and social order, the ability to recruit capital and maintain trade contacts often rested on the confidence shared by members of the same ethnic group. Values and skills in investment were more highly developed in some ethnic groups (New Englanders, Jews, Greeks) than in others (immigrants from agrarian societies, Southerners). Members of some ethnic groups (Negroes, Jews, Chinese, Italians) used their special knowledge of tastes and communal affinities or their special common ethnic affiliations with the labor supply in a particular industry as strategic bases from which to advance. From 1900, access to professional education was restricted along ethnic lines. However, the effects of World War II, economic expansion, social disapproval, and sometimes, force of law, made these restrictions temporary.

(192) Handlin, Oscar. "Immigration in American Life: A Reappraisal." In: Immigration and American History, edited by H. S. Commanger. Minneapolis: University of Minnesota Press, 1961.

It is suggested that a reassessment of the role of immigration demands reformulation and more detailed analysis by historians.

(193) Handlin, Oscar. *Race and Nationality in American Life.* Boston: Little, Brown, 1957.

A scholarly study of the origins of racism in the United States, with particular attention to the role of the Negro in American society. The author severely attacks the thesis that prejudice is a primary product of capitalist exploitation, and emphasizes instead the ideological forces which lead to persecution.

(194) Handlin, Oscar. *Boston's Immigrants, 1790-1865; a Study in Acculturation.* Cambridge, Harvard University Press, 1941.

An account of the development of the immigration of Irish to Boston in the first half of the nineteenth century and its impact upon the entrenched Boston population. The story of the resulting clash of cultures and eventual working adjustments is an excellent case study of social assimilation. The book refutes the notion that America can accept great contingents of foreign population without experiencing significant and lasting modifications of its own cultural features.

(195) Handlin, Oscar. "International Migration and the Acquisition of New Skills," *The Progress of Underdeveloped Areas.* Edited by B. F. Hoselitz. Chicago: University of Chicago Press, 1952.

A brief discussion of some instances in which immigrants had important skills and the impact of that skilled immigration on the United States economy. The transition of demand from skilled to unskilled labor is briefly discussed as is the need for the skilled immigrants to adapt their skills to the changing needs of the milieu.

(196) Handlin, Oscar. *The Uprooted; the Epic Story of the Great Migrations that Made the American People.* Boston, Little, Brown, 1951.

The author is concerned with what immigration did to the immigrants and with the extent to which "their reactions may throw light on the problems of all those whom the modern world uproots." He traces the beginnings of immigration to the United States back to the European village. Many phases of adjustment are discussed.

(197) Hansen, Marcus L. *The Problem of the Third Generation Immigrant.* Rock Island, Ill., Augustana Historical Society, 1938.

An historical interpretation of migration with special reference to the problems confronting the historian in his study of the third generation immigrant. With the third generation there develops a spontaneous and almost irresistible impulse to interest themselves in their common heritage. The problem is how to direct this impulse toward a dignified contribution to the development of the receiving country.

(198) Hart, Hastings H. "Immigration and Crime," *American Journal of Sociology,* 2 (November, 1896), pp. 369-77.

Before the turn of the present century it was shown that immigrants contribute less than their share of crime when compared with the native-born population.

(199) Hartwell, Elizabeth Anne. "Cultural Assimilation, Social Mobility, and Persistence of Cognitive Style." Unpublished Ph. D. Dissertation, Brandeis University, 1968.

Theories of assimilation since the 30's measured assimilation by purely behavioral indices, and tied assimilation with social mobility. Psychological aspects were neglected until recently, when sociologists noted that members of ethnic groups maintained characteristic attitudes and values, regardless of social class. Since this phenomenon, originally called accomodation, is now called assimilation, sociologists are left with no way of recognizing the persistence of the ethos of the original culture. In order to fill this gap, the author proposes the term "cognitive style", to refer to the functional unity of beliefs, ways of perceiving, attitudes, values, and expressive styles which persist over time and despite upward social mobility. In order to test this thesis, in-depth interviews covering a wide range of subjects were conducted with Irish and Italian mothers. Results overwhelmingly confirmed the hypothesis of a persisting "cognitive style." Although both Irish and Italian women reported the same behavior, questioning as to the reasons for the behavior, what they hoped to achieve by it, and their attitudes toward the situation and toward others brought out sharply the differences between the two groups. When the Irish group was further analyzed, it was found that the Irish "cognitive style" was present as strongly among the middle class subjects as among the working class subjects.

(200) Hatt, Paul. "Class and Ethnic Attitudes," American Sociological Review, vol. 13 (February, 1948), pp. 36-43.

A study of the interrelations among class and ethnic attitudes. Specific patterns of attitudes toward minorities, which vary from group to group, seem to make up a very small part of the basic antagonism patterns.

(201) Heiss, Jerold. "Factors Related to Immigrant Assimilation: The Early Post-Migration Situation." Human Organization, vol. 26 (Winter, 1967), pp. 265-272.

Assimilation in later years will reach higher levels if the early post-migration situations provide motivation, opportunity, or reward for learning the components of assimilation. In a situation where the ethnic group does not place a high value on assimilation, any individual whose contacts are restricted to members of his group will have neither the opportunity nor the motivation to assimilate. On the other hand, extensive or exclusive contact with the native-born group, which places a high value on assimilation, will provide these opportunities.

(202) Heller, Celia Stopnicka. "Class as an Explanation of Ethnic Differences in Mobility Aspirations: The Case of the Mexican-Americans." International Migration Review, vol. 2 (Fall, 1967), pp. 31-37.

Data testing the widely accepted view that Mexican-Americans, unlike other U.S. minority groups, show no substantial rise in social and economic status with changes in generation. Data show that only 4 per cent of the boys expect to do unskilled or semi-skilled labor, while 42 per cent came from such backgrounds. Only 2 per cent have fathers in the semi-professional occupations, yet 35 per cent aspire to them, and 44 per cent expect to attend college, while only 5 per cent of their fathers did. The class structure of an ethnic group is an intrinsic problem and must be accounted for; mistaken interpretation of the class factor will lead to invalid conclusions.

(203) Hess, G.R. "'Hindu' in America: Immigration and Naturalization Policies and India, 1917-1946." Pacific Historical Review, vol. 38 (February, 1969), pp. 59-79.

A discussion of the development of a distinct Hindu community on the Pacific coast. This religious group presented more of a conflict with the American life style than did the other members of the Asian immigrant community. The article traces the history of the group in the early 1900's and considers legislation, local attitudes and problems, and political pressures.

(204) Hills, Stuart, "Organized Crime and American Society." Midwest Quarterly, vol. 9 (January, 1968), pp. 171-184.
Crusades to eliminate crime are likely to be unsuccessful, since criminal activity is an integral part of the American way of life. One reason for its perpetuation in the society is that it provides a way, sometimes the only perceived way, of social and economic advancement of minority groups.

(205) Hillson, Maurie. "The Reorganization of the School: Bringing About a Remission in the Problems Faced by Minority Children." Phylon, vol. 28 (Fall, 1967), pp. 230-245.
The school in the United States is a middle class acculturation agency for society. Thus, orientation toward children of minority groups often presents problems of culture conflict. Any solutions to the problem must display a reversal of attitudes: teachers must stop lamenting the lacks which disadvantaged minority children display, and the school program should be matched to the child's needs, not the reverse process of trying to "fit" the child to a rigid school milieu. Creative approaches and greater flexibility will help eliminate the great loss of talent and human resources found among disadvantaged minorities.

(206) Himelhoch, J. "Tolerance and Personality Needs: a Study of the Liberalization of Ethnic Attitudes Among Minority Group College Students," American Sociological Review, vol. 15 (February, 1950), pp. 79-88.
A research report on the social and psychological factors involved in the development and modification of ethnic attitudes among undergraduate students at a metropolitan university.

(207) Hollingshead, August B. "Stratification in American Society." In The Contribution of the Social Sciences to Psychotherapy, edited by L. Bernstein and B. Cullen Burris, Springfield, Ill.: Charles Thomas, 1967.

The colonial system which became the framework for our government and institutions was based on caste, and this caste system, based on race or ethnicity, still exists in many areas of the United States. Ethnic and racial factors are sometimes disregarded, yet they are still significant elements in the subtle status system which operates in contemporary American society. In this study, the system of stratification is examined in comparing the backgrounds of three students attending a high prestige university, and a group of communities in Connecticut.

(208) Hoppe, Ronald A., G. Alexander Milton, and Edward C. Simmel. Early Experiences and the Processes of Socialization. New York: Academic Press, 1970.

Papers from the Miami Symposium on Social Behavior in 1968, presenting a variety of theories and research reports dealing with the topic of socialization, and expressing the current concerns of social and natural scientists. Part I examines the biological aspects of socialization and the implications of animal studies; Part II presents current explanatory concepts, and Part III examines adult characteristics and childhood socialization.

(209) Horowitz, Irving Louis, and Martin Liebowitz. "Social Deviance and Political Marginality: Toward a Redefinition of the Relation between Sociology and Politics." Social Problems, vol. 15 (Winter, 1968), pp. 280-296.

An attempt to show how ethnic, class, and racial factors are being fused with deviant life styles and politically marginal groups. Behavior perceived as social deviance in the past is now assuming ideological contours, creating a new style of politics that is based on strategies traditionally considered illegitimate or even criminal.

(210) Hughes, Everett C. "Queries Concerning Industry growing out of Ethnic Relations in Industry," American Sociological Review, vol. 14 (April, 1949), pp. 211-20.

Industry is a good mixer of ethnic groups and prevents ethnic exclusiveness that tends to develop among minority peoples.

(211) Ianni, Francis A. "The Italo-American Teen Ager." Annals of the American Academy of Political and Social Science, vol. 338 (November, 1961), pp. 70-78.

When Italian families emigrated to American cities, their pattern of patriarchal, family-community centered life was no longer possible. First generation teen-agers experienced sharp cultural conflict, and often formed street corner gangs. Second generation teen-agers were also subjected to the hostility of the majority group. There were three basic modes of adjustment: rejection of ethnic group ties, a return to traditional patterns, or, most commonly, an attempt at compromise. It is concluded that differences will disappear as assimilation continues.

(212) Ianni, Francis. "Residential and Occupational Mobility as Indices of Acculturation of an Ethnic Group." Social Forces, vol. 36 (1957), pp. 65-72.

An analysis of data from city directories, using the criteria of residence and occupation as indices of acculturation.

(213) Ireland, Ralph R. "The Role of Economic Motivation in Ethnic Relations." Sociology and Social Research, vol. 43 (November-December, 1958), pp. 119-126.

An attempt to examine French-English social relations in Quebec to see how the social and cultural heritage, the status, and the economic role of French-Canadians have been modified through contact with the dominant English-Canadian group. Relations between the two groups take the form of clashes not only on the objective level, between the traditional institutional patterns and an alien economic superstructure, but also on the subjective motivational level. The accepted modes of achieving recognition and the symbols of status were formerly widely divergent. However, it is becoming increasingly impossible for the French-Canadian to achieve satisfaction of his self-interest motives in the traditional ways. Unless he turns his back on the cultural patterns instilled in childhood, he finds it difficult to succeed in the industrial world. Inevitably, in the individual, there is a conflict of motives between deeply ingrained cultural elements and self-interest as defined by economic necessity.

(214) Iverson, Noel. Germania, USA; Social Change in New Ulm, Minnesota. Minneapolis: University of Minnesota Press, 1966.

This book offers a significant departure from the normal patterns of assimilation studies, represented by the Middletown-Yankee City series. It shows how members of the Turnverein, a society of liberal thinkers, dramatically changed from talented ethnic leaders to an Americanized status elite. The author arrives at two main hypotheses: (1) The historical and cultural experiences of the Turners account for their initial formation as an ethnic community; (2) the superior social, political, and economic situation of the Turners account for their subsequent reformation as an upper status community. Four aspects of sociological change are analyzed: class, status, power, and assimilation. Each aspect is viewed according to the differences found between the two generations of the upper status group, the Turners, and two corresponding generations of non-Turners.

(215) Janov, Arthur. "A Study of the Differences in the Polarities of Jewish Identification." Unpublished Ph. D. Dissertation, Claremont Graduate School, 1966.

A comparison of differences between identified and non-identified Jews in the Los Angeles area shows the significance of a positively expressed ethnic affiliation. The non-identified Jew tends toward intermarriage and seems more unstable, if considered in terms of greater divorce rate, higher horizontal mobility, and less lengthy marriage. He is more socially isolated by indices of absence of organizational ties and removal from the non-Jewish community. He also tends to sense more hostility from the dominant group. The identified Jew tends toward greater stability in terms of longer marriage, less divorce, less horizontal mobility, and more positive attitudes about his relations with non-Jews.

(216) Jaworski, Irene D. Becoming American; the Problems of Immigrants and their Children. New York, Harper, 1950.

The author deals with problems of different immigrant groups in terms of human experience as an aid to understanding the attitudes and relationships of our present population.

(217) Jenson, J. M. "Apartheid: Pacific Coast Style." Pacific Historical Review, vol. 38 (August, 1969), pp. 335-340.

This article discusses racial segregation on the Pacific Coast , particularly discrimination against the Chinese and East Indians. The battle in the courts is discussed, with exemplary cases given, and there is an examination of the methods that are used to continue discriminatory practices in spite of the legal decisions.

LERSKI,

(218) Jerzy, Jan. L. *A Polish Chapter in Jacksonian America: The United States and the Polish Exiles of 1831*. Madison: University of Wisconsin Press, 1958.

There was a good deal of sympathy in the United States with the Polish National Rising against Russia in 1830-31. Edgar Allen Poe was one of many Americans who volunteered to fight, and a diplomatic incident resulted in the recall of the Russian ambassador to Washington, who had protested a pro-Polish article in the American press. In 1834, President Andrew Jackson signed a law establishing a Polish settlement in Illinois, but bureaucratic manipulating and hostility made Congress annul the law in 1842.

(219) Jones, Frank E. "A Sociological Perspective on Immigrant Adjustment." *Social Forces*, vol. 35 (1956), pp. 39-47.

Earlier theories relating to immigrant adjustment, such as those of Park and Thomas, are considered inadequate in meeting the broader requirements of general sociological analysis. Both theories utilized an individual rather than a group point of reference and therefore, cannot be regarded as sociological formulations. Functional analysis which uses the group point of reference is proposed as a new theoretical formulation. It involves two approaches: studying the interaction between socializer and socializee in a role system that is part of a total social system, and studying the significance of new members to a social system, with emphasis on the relation of the system's functional requirements to its methods of dealing with new members.

(220) Jones, Robert C. *Mexicans in the United States: A Bibliography*. Washington, D.C., Pan American Union, 1942.

This bibliography is a supplement to that published in 1929 by Emory S. Bogardus on the migration of workers between Mexico and the United States and contains general references to more recently published material.

(221) Jordan, Terry G. *German Seed in Texas Soil; Immigrant Farmers in Nineteenth-Century Texas*. Austin: University of Texas Press, 1966.

The author inquires whether Germans in Texas used superior farming techniques and had greater respect for the soil and greater "locational stability" than people of older American stock. To test these often repeated generalizations he has made a detailed study of the original census schedules for 1850, 1860, 1870, and 1880 concerning the German and Anglo-American farmers in eastern Texas.

(222) Juares, Rumaldo Z. and William P. Kuvlesky. "Ethnic Group Identity and Orientations Toward Educational Attainment. A comparison of Mexican-American and Anglo boys." Proceedings of the Southwestern Sociological Association, vol. 19 (1968), pp. 10-14.

Two hypotheses are tested: that of Parsons, who suggested that Mexican-Americans would have lower-level orientation and aspiration, and Merton, who indicated that they would be approximately equal. From data gained in a survey of over 400 boys, it was concluded that Merton's explanation is more valid: the vast majority of boys aspired to graduate from a four-year college; the Anglos differed only in their higher intensities of expectation.

(223) Kantrowitz, Nathan. "Social Mobility of Puerto Ricans: Education, Occupation, and Income Change Among Children of Migrants, New York, 1950-1960." International Migration Review, vol. 2 (Spring, 1968) pp. 53-72.

Data from the 1950 and 1960 census tabulations show that upward mobility is possible for a group of immigrants if the institutions of the receiving society are open to change and if the immigrants' culture places a value on upward mobility. Taking this ten-year period as a basis for prediction, it can be concluded that a realistic chance exists for wider distribution among different classes, similar to that of other ethnic groups: Puerto Rican immigrants are decreasing the education gap, are taking over more white collar jobs, and, although to a lesser degree, are receiving higher incomes.

(224) Kantrowitz, Nathan. "Ethnic and Racial Segregation in the New York Metropolis, 1960." American Journal of Sociology, vol. 74 (May, 1969), pp. 685-695.

Analysis of data taken from the 1960 census tabulations for the New York and New Jersey areas indicates that voluntary segregation along ethnic lines is still a viable force. New York is considered as a typical model for urban interethnic segregation, rather than as an isolated instance. Moreover, because the census classification "foreign stock" is so heavily weighted by the second generation, the indices of ethnic segregation measure more than just quaint isolated enclaves. The data include the great majority of the areas's population, primarily children of immigrants who left parental homes and began their own families. Results show that interethnic segregation can still be regarded as relatively high and relatively stable, and it is concluded that interethnic segregation and cohesion is a prime factor in resistance to racial segregation. "The strong prejudice against Negroes on the part of whites only compounds an existing separatism, for if Protestant Norwegians hesitate to integrate with Protestant Swedes, and Catholic Irish with Catholic Italians, then these groups are even less likely to accept Negro neighbors."

(225) Katzman, M.T. "Urban Racial Minorities and Immigrant Groups: Some Economic Comparisons." *American Journal of Economics and Sociology*, vol. 30 (January, 1971), pp.15-26
Although well catalogued, the differences in economic performance among members of different urban ethnic groups are poorly understood. In an exploratory study, the author developed a model to account for differences in occupation, income, unemployment, and labor force participation among several white immigrant groups. The present study tests whether the same explanatory model accounts for the performance of six racially distinctive groups with severe economic problems: Negroes, Puerto Ricans, Mexicans, Chinese, Filipinos, and Japanese. It was found that the performance of these minorities does not conform well to the white immigrant model; tentative explanations include factors relating to subculture as well as to discrimination.

(226) Katzman, Martin T. "Discrimination, Subculture, and the Economic Performance of Negroes, Puerto Ricans, and Mexican-Americans." *American Journal of Economics and Sociology*,vol. 27(1968)pp.371-5.
Although racial discrimination may account for part of the economic underachievement of these three minority groups, their subculture and discrimination against the subcultures also contribute.

(227) Katzman, Martin T. "Opportunity, Subculture, and the Economic Performance of Urban Ethnic Groups." *American Journal of Economics and Sociology*, vol. 28 (October, 1969),pp. 351-366.
An analysis of differences in the economic performance of fourteen ethnic groups in the country's nine largest metropolitan areas shows that although the availability of opportunities in the urban setting accounts for much of the variance in occupation, income, and education, ethnic factors are also important in economic performance. Residual ethnic influences suggest that differences in ethnic subculture have important economic consequences. When economic factors were held constant, several groups deviated considerably from predicted performance. For example, the Irish are underrepresented in business and the professions and overrepresented in clerical and sales jobs. While this may reflect

discrimination, it may also reflect preferences of the more educated Irish for secure, well-structured jobs rather than those demanding initiative and responsibility. The underpayment of the Irish may reflect preferences for clean, non-manual work in exchange for greater wages of less prestigious jobs. The Scandinavians, on the other hand, seem to prefer high income to high status jobs. Their low unemployment rate may reflect employer favoritism, but would not explain why Norwegians have higher-than-expected rates of unemployment. These differences in over-and-underrepresentation in various areas of employment are considered implicit cultural differences. Educational attainment is considered an explicit cultural influence, reflecting subcultural preferences, since educational attainment of the second generation is only weakly related to metropolitan education opportunities and the educational level of the parents. Because of these variations, it is suggested that raising the socio-economic status of a group would require less conventional policies that take ethnic subcultural influences into consideration.

(228) Kemp, C. Gratton. Perspectives on the Group Process: A Foundation for Counseling with Groups. Boston: Houghton Mifflin, 1964.

Fifty-three selections from books and journals in the fields of education, psychology, sociology, and philosophy, which are considered representative of the most scholarly and reliable literature in the total field of group dynamics and intergroup relations. An excellent introduction to problems in intergroup relations, designed to provide the understanding of those dimensions of group activity that must undergird any attempt to engage in group counseling.

(229) Kennedy, George A. Who Are the Americans? Newburgh, N.Y., The Paebar Co., 1943.

The author contends that the real Americans are the descendents of the original colonial stock, particularly the British. Persons with divided loyalties, the so-called hyphenated Americans, can not be called Americans.

(230) Kent, Donald P. Refugee Intellectual; the Americanization of the Immigrants of 1933-1941. New York, Columbia University Press, 1953.

This study examines the social experiences of the unusually high percentage of intellectuals who immigrated to the United States from Germany and Austria from 1933 to 1941. The material is drawn largely from questionnaires and interviews with the refugees themselves.

(231) Kerckhoff, Alan C. "Anomie and Achievement Motivation: A Study of Personality Development within Cultural Disorganization." Social Forces, Vol. 37 (March, 1959), pp. 196-202.

Cultural differences in achievement motivation were observed after studying test responses of groups of white students and Indian students. Findings indicate that populations in which a stable normative structure is lacking will not produce personalities with high achievement motivation. Within marginal or unstable populations, the individuals who have been least successful in defining a consistent self-concept with regard to the majority group will be least likely to develop high achievement motivation.

(232) Kernaklian, Paul. "The Armenian-American Personality and Its Relationship to Various States of Ethnicity." Unpublished Ph. D. Dissertation, Syracuse University, 1967.

Research findings from the two-year study indicate that there is a relationship between variations in personality and variations in ethnicity. The link is of a transactional character, and originates in the ethnic ideology, structure, and prescribed behavior of the Armenian-American culture. Any research which attempts to combine a study of the sociocultural and psychological processes involved in integration to a majority society must examine the adjustment processes of cultural pluralism as well as the processes of cultural assimilation. In the past, emphasis has been placed almost exclusively on studying the assimilative process; our understanding of cultural pluralism is lacking and requires further investigation.

(233) Kiang, Ying-Cheng. "The Distribution of Ethnic groups in Chicago, 1960." American Journal of Sociology, vol. 74 (November, 1968), pp. 292-295.

Ethnic groups in Chicago have tended to move away from the central city as length of their residence increases: the Irish, earliest of the immigrant groups, have moved farther than the Italians, the second group, and they in turn have moved farther than the latest group, the Puerto Ricans. The city itself can be divided into two Negro districts and eight other ethnic districts.

✓ (234) King, Alan J. C. "Ethnicity and School Adjustment." Canadian Review of Sociology and Anthropology, vol. 5 (May, 1968), pp. 84-91.

In a study of bilingual children in secondary schools in Ontario, it was found that if bilingual children also maintain values that correspond with the aims of the school, their achievement is likely to be superior, since school activities would not inhibit achievement. However, if the value system maintained by bilingual students is in conflict with that reinforced by the school, then students do not adjust as well. Bilingual students showed lower performance only on standardized tests with high verbal content.

(235) King, Morton B. Jr. "The Minority Course." American Sociological Review, vol. 21 (February, 1956), pp. 80-83.

Sociological approaches to minority phenomena show a preoccupation with "problems" and what to do with them; this has delayed the development of a theoretical framework and a conceptual position from which the phenomena can be approached. In addition, the dynamics of relationships, rather than isolated groups, should be studied. Minority-Majority relationships particularly important are the culturally defined attitudes which establish attitudes of superiority and inferiority, and conditions of unequal access to power, rewards, and opportunities.

(236) Kitagawa, Daisuke. Issei and Nisei: The Internment Years. New York: Seabury Press, 1967.

The author, an immigrant Japanese Episcopal Clergyman, has written the story of the evacuation and internment of 110,000 people of Japanese descent during World War II. First describing the Issei and Nisei in pre-war rural Washington, their attitudes towards each other and toward Japan and America, Dr. Kitagawa then shows how war and camp life altered these feelings. Emphasis is on the psychological and emotional effects of life behind barbed wires, and the author warns that laws now standing would allow history to repeat itself.

(237) Kjolseth, Rolf. "Bilingual Education Programs in the United States: For Assimilation or Pluralism." Paper presented at the Seventh World Congress of Sociology, Varna, Bulgaria, 1970.

Current legislation and financial support for bilingual education programs in the United States are considered by many to indicate a basic change in "language policy" from an earlier intolerant tradition of assimilation to a new trend favoring ethnic language maintenance and cultural pluralism. This paper asserts that an analysis of most bilingual education programs shows them to be assimilationist in nature, tending to promote ethnic language shift, and thus quite contrary to the stated program ideals. This means that the structure of "typical" programs in the area of language maintenance can be expected to foster the demise of the mother tongue.

(238) Knowlton, Clark S. "Changing Spanish-American Villages of Northern New Mexico." Sociology and Social Research, vol. 53 (July, 1969), pp. 455-474.

The Spanish-American culture is viewed as in a process of rapid disintegration: the village community is no longer autonomous, the patriarchal family is being replaced by American-style nuclear families with their characteristic tensions, and the Anglo political system is replacing the patron-peon system. This disintegration cannot be stopped unless special programs and financial aid take the cultural component into account, and administer programs on a community basis.

(239) Koenig, Samuel. "Ethnic Factors in the Economic Life of Urban Connecticut," American Sociological Review, vol. 8 (April, 1943), pp. 193-97.

A sample study of major ethnic groups in Connecticut which show that the British-American minority controls the economic life. "Old" immigrants, particularly the Irish, share in economic leadership, while "new" immigrants on the whole, show little participation in it.

(240) Kogan, Lawrence A. "The Jewish Conception of Negroes in the North: An Historical Approach." Phylon, vol. 28 (Winter, 1967), pp. 376-385.

The Jewish conception of Negroes varies according to socioeconomic status, beliefs, and political views. Early conceptions of Negroes are influenced by religious or political beliefs, but increased mobility and integration into the larger society makes socioeconomic status a more important factor. Prejudice was manifested by almost all Jewish subgroups; the fact of minority group membership does not exclude the possibility of prejudice toward another minority group. Minority groups are not always harmonious partners in fights against prejudice, as some writers, such as Gordon Allport and R. Williams, have stated.

(241) Koeppen, Sheilah R. "The Republican Radical Right." Annals of the American Academy of Political and Social Science, vol. 382 (March, 1969), pp. 73-82.

Members of the newer ethnic groups are among the adherents of the radical right. They believe that supporting the avowed purpose of the movement, the protection of the United States from subversives, will prove that they are good Americans.

(242) Kolm, Richard. "The Change of Cultural Identity: An Analysis of Factors Conditioning the Cultural Integration of Immigrants." Unpublished Ph. D. Dissertation, Wayne State University, 1967.

Problems of migration and immigration, both in their sociological and psychological dimensions, find their best interpretation within the framework of the interrelationship of culture, society, and personality as derived from the symbolic interaction theory. In changing sociocultural environment, the immigrant faces the problem of value adjustment, of changes in attitude and behavior, and finally, the problem of re-definition of his identity and self-concept.

(243) Kolodny, Ralph L. "Ethnic Cleavages in the United States: An Historical Reminder to Social Workers." Social Work, vol. 14 (January, 1969), pp. 13-24.

An historical examination of intergroup relations in the United States clearly shows the pervasiveness of ethnic tensions: the ethnic factor must be taken into account in social planning and treatment. Sociological literature on the ethnic working class between 1870 and 1945 shows that ethnic ties and antagonisms overrode the corporate concerns of American workers in many cases, and inhibited the growth of class consciousness. Ethnic segregation continues to characterize large segments of the American population, and the stereotypes regarding various ethnic groups have remained remarkably stable through several decades of social change. American social workers should take the ethnic factor into consideration much more seriously than they have in the recent past.

(244) Kosa, John. Critique of "The Sociology of Ethnic Groups in Politics" Indian Sociological Bulletin, vol. 3 (October, 1965), pp. 26-27.

This article both critiques and adds to the theories presented by Veidmanis. The ethnic group receives public approval only if it appears in organized form, and specific organizational structure is one factor in group efforts to influence U.S. foreign policy. Ethnic organizations which are active in influencing policy tend to be recruited from the visible segment of the group only; although they publicly claim to represent the entire group, their composition is limited by the structure of the ethnic society.

(245) Kramer, Judith R. The American Minority Community. New York: Thomas Y. Crowell, 1970.

"Excluded from full participation in dominant institutions, minorities are always at a disadvantage... Within their own communities, minorities, more or less effectively, come to terms with the deprivation and derogation they must endure." This work explores the conditions of community for the major minority groups in the United States, the nature of their social organization and institutional resources, and thechanging consequences for their communal structure.

(246) Kramer, Judith R., and Seymour Leventman. Children of the Gilded Ghetto: Conflict Resolutions of Three Generations of American Jews. New Haven: Yale University Press, 1961.

A study testing hypotheses relating to the changing resolutions of class and ethnic tensions in a minority community. The gradual shift from ethnic to status-oriented community, which develops over a period of three generations, and is made possible by advancement to new occupations, has had problematic consequences for the social identity of young Jews.

(247) Krausz, Ernest. "Occupation and Social Advancement in Anglo-Jewry." Jewish Journal of Sociology, vol. 4 (1962), pp. 82-89.

The Jewish group has succeeded in bettering its economic and social status more rapidly than any other immigrant group; the majority has attained middle class status, and the working class has all but disappeared. However, the Jew is not atypical, for his environment emphasizes materialism and encourages competition. In fact, because of more thorough urbanization and greater adaptability, the Jew could be considered the "ideal-type" individual in a society which stresses achievement and the possession of material wealth.

(248) Kulischer, Eugene M. "Displaced Persons in the Modern World," Annals, American Academy of Political and Social Science, vol. 262 (March, 1949), pp. 166-77.

A highly critical discussion of modern failures to deal adequately and promptly with a humanitarian problem. A typical example of the differences between what is promised or expected and what is practiced ("public and private" mores).

(249) Kuznets, S. and Rubin, E. "Immigration and the Foreign Born," (Occasional paper # 46). New York: N. B. E. R., Inc., 1954.

The statistical data compiled by Kuznets and Rubin indicate that immigration contributed about one-seventh of the total population between 1870-1910 and about one-fifth of the labor force in that same period. In latter years it was not very significant. The question as to whether immigration is a substitute for the native birth rate is rejected as having too many unknowables to even speculate about. In an analysis of immigration and business cycles the H. Jerome position is verified, i.e., there is a correlation between American cyclic movements and immigration cycles, but to conclude that U.S. cyclic conditions cause these immigration cycles is premature.

(250) "La Causa Chicana; Una Familia Unida." Special Issue of *Social Casework*, vol. 52 (May, 1971).

An issue on the Chicano movement in the United States. Ten articles examine the movement from a number of viewpoints, with emphasis on the consequences for social workers and social service programs.

(251) Lalli, Michael. "The Italian-American Family: Assimilation and Change, 1900-1965." *Family Coordinator*, vol. 18 (January, 1969), pp. 44-48.

Educators and counselors are urged to consider factors related to cultural and ethnic background to aid in the understanding of individual and family problems. It is unwise to generalize about *the* "Italian family", because variations in origin and behavior do exist.

(252) Lazar, Robert J. "From Ethnic Minority to Socioeconomic Elite: A Study of the Jewish Community of Fargo, North Dakota." Unpublished Ph. D. Dissertation, University of Minnesota, 1968.

This study of the Jewish community resulted in the formulation of a generally applicable hypothesis: whenever an ethnic alien is of as high or higher class and status derivation as the group among whom he has settled, he tends to form into status communities rather than into ethnic communities.

(253) Lazerwitz, Bernard. "Jews in and out of New York City." Jewish Journal of Sociology, vol. 3 (December, 1961), pp. 254-260.

44 per cent of American Jews live in New York City, where they form 30 per cent of the population. Survey data show that in comparison with other Jewish groups, the Jews in New York City rank lower in education, income, and occupation. The same pattern held true for Catholic groups. New York City's Jewish and Catholic populations contain twice as many foreign born adults. It is likely that the city's Catholics and Jews have less desirable education, income, and occupations because of the influx of foreign-born adults and the out-migration of more successful, better educated adults.

(254) Lazerwitz, Bernard. "Contrasting the Effects of Generation, Class, Sex, and Age on Group Identification in the Jewish and Protestant Communities." Social Forces, vol. 49 (September, 1970), pp. 50-59.

This article presents a joint set of eight religio-ethnic identification dimensions which are equally applicable to the Jewish and Protestant communities. Given such a conceptual scheme, it becomes possible to evaluate the impacts of generation, status, sex, and age upon group identification. Such an evaluation reveals the rejection by the younger, higher-status members of both groups of many of their traditional acts and beliefs, yet a constant or strengthened interest in improved religious education for their children and upon activity in religio-ethnic organizations. When upper-status Jews and Protestants are compared, the surprising thing is their fairly similar index values on the dimensions of religious behavior, pietism, and religious education.

(255) Lazerwitz Bernard. "Association Between Religio-Ethnic Identification and Fertility Among Contemporary Protestants and Jews." Sociological Quarterly, vol. 11 (Summer, 1970), pp. 307-320.

It is a major thesis of demographic theory that full scale involvement in an urban-industrial system ought to result in a small size family. The notable exception to this theory in America is the Roman Catholic. This study proposed to find out whether the same correlation between fertility, class status, and religious involvement exists among Protestants and Jews, by a thorough measurement of religio-ethnic identification, by obtaining adequate numbers of Jewish interviews, and by gathering data on respondents clearly a part of an advanced urban-industrial complex. The conclusions from the study were that this correlation--so prominent in Catholics--does not exist among Protestants and Jews.

(256) Lee, Robert. "Acculturation of Chinese Americans," Sociology and Social Research, vol. 36 (May-June, 1952), pp. 319-21.

The Chinese-Americans have made remarkable progress since the 1870's. Occupational restrictions are gradually being decreased, housing restrictions are being relaxed and political barriers are being reduced. In general, there is increasing participation by Chinese-Americans in civic affairs.

(257) Lee, Rose Hum. The Chinese in the United States of America. Hongkong: Hongkong University Press, 1960.

The term "Chinese" refers to three different subgroups: rural "sojourners"from Kwantung Province, urban students and intellectuals from central and northern China, and Americans of Chinese ancestry. These three groups, with their sharply divergent orientation and objectives, are portrayed in their interaction within the Chinese community, as well as in contact with the larger society. The author is a strong advocate of greater acculturation by the Chinese to the American majority society. In his review, Nathan Glazer attributed these strong feelings to personal experiences of the extra-legal power in organized Chinese communities, its use and abuse, and how it has slowed down assimilation to such a degree. "She has become the first American-Chinese to break the taboo against speaking openly about these things; it is itself a sign of the growing assimilation of the native born and the steady decline in the power of the associations".

✓ (258) Leiserson, Wm. M. Adjusting Immigrant and Industry. New York & London: Harper & Brothers, 1924.

A descriptive study which explores the institutions and processes by which an immigrant is integrated into the productive framework of the American economy.

(259) Lenski, Gerhard E. Power and Privilege: A Theory of Social Stratification. New York: McGraw-Hill, 1966.

A highly praised work examining the causes of social stratification, and proposing a general theory of stratification which equates it with the distributive process in human societies--the process by which scarce values are distributed. Although it has been criticised for its almost exclusive orientation toward economic and political factors and its neglect of cultural factors, some valuable hypotheses regarding ethnicity are included: (1) The relative status of minority groups in the United States has been determined by their relationship to the dominant white Protestant group. Thus, European minorities were regarded more highly than non-Christian Jews. The cultural pattern rather than economic status was the stronger factor in this case. (2) Ideology is probably more important than economic change in affecting the status of minorities; an energizing ideology gives the cause of a minority group an aura of legitimacy and introduces an element of confusion into the ranks of those holding power. (3) The very struggle to reduce inequalities heightens men's perception of them. Thus, the decline in racial inequality has been paralleled by a heightened sense of racial identity. The same process may follow in conflicts relating to ethnic groups, and result in a heightened sense of ethnic identity.

(260) Levine, Edward M. The Irish and Irish Politicians. Notre Dame, Indiana: Notre Dame University Press, 1966.

A study of the Irish in urban politics, giving a broad outline of systematic research into the subject of political differentials among American ethnic groups. The author explores the role of the Irish in American urban politics and their successes in controlling political organizations. By tracing the linkages between the Irish political style and the history of Ireland, the author uncovers cultural continuities of amazing strength. In the process he also shows the persistence, still disputed by many social scientists, of old culture patterns among immigrants far beyond the second generation.

(261) Lewin, Kurt. "Psycho-sociological Problems of a Minority Group." In: Resolving Social Conflict. New York: Harper & Brothers, 1948.

Members of minority groups experience difficulty in fulfilling the requirements of complex social situations, and in shifting behavior to bridge the incompatibility between various roles. Ethnic solidarity creates problems of outgroup rejection, but it defines boundaries and provides the bases for a stable culture. Lewin uses the example of Jewish emancipation to illustrate this process. Once the ethnic community weakened, the Jew gained independence and individuality, but his marginal situation created great inner conflict, and confusion in choosing paths toward assimilation. The problem for the marginal individual is not his membership in many groups, but rather in his feeling of not firmly belonging to any one, stable group.

(262) Lewis, Oscar. La Vida: A Puerto Rican Family in the Culture of Poverty - San Juan and New York. New York: Random House, 1966.

This work is based on a study of one hundred Puerto Rican families from four slums of San Juan and their relatives in New York City. The bulk of the work is in the form of first-person biographies, taken from topical interviews of several generations of the Rios family. In all, sixteen

Puerto Ricans, ranging in ages from seven to sixty-four and representing four generations, tell their life story and those of their parents and grandparents. The author uses the methods of observation and interview that characterize his work, letting the people speak for themselves and making no attempt to mitigate either the squalor or the violence of these lives in the "culture of poverty."

(263) Lieberson, Stanley. "Ethnic Groups and the Practice of Medicine." American Sociological Review, vol. 23 (1958), pp. 542-549.

Data taken from a random sample of physicians practicing in Chicago shows that ethnic identification of physicians significantly influences their patterns of medical practice. Since patients are not in a position to judge a physician in terms of his professional competence, other factors enter into their choice, and one of these auxiliary factors is ethnic group membership. Physicians of a given ethnic group locate their offices in accordance with the residential distribution of their ethnic group. However, some ethnic groups, for example, the Jews and the Anglo-Saxons, have a disproportionately large number of physicians, and cannot base their practices on the ethnic status dimensinn. In this case, specialization often serves as an enhancing status factor: specialists have higher prestige, a more formal relationship with their patients, and often locate their offices in the high status business districts. Thus, physicians who are members of groups that are overrepresented in medicine are more likely to specialize and to locate their offices in high-prestige neighborhoods. Since they must compete for out-group patients, they are more likely to need these devices for status reinforcement. The choice of a medical school also influences the degree of specialization, but does not eliminate the significance of the ethnic dimension. For example, Jewish physicians, although showing a rather high expected percentage of specialization, have an even higher proportion actually specializing. By contrast, Irish, Italian, and Polish physicians do not specialize to the degree expected.

(264) Lieberson, Stanley. Ethnic Patterns in American Cities. New York: The Free Press of Glencoe, 1963.

The main finding in this study of ethnic segregation in ten American cities (Boston, Buffalo, Chicago, Cincinnati, Cleveland, Columbus, Philadelphia, St. Louis, and Syracuse) is that all European nationality groups have experienced substantial decreases in segregation from 1900-1950, which can be regarded as evidence of assimilation. The concept of assimilation is ecological, emphasizing the significance of changes in residential segregation and distribution. This approach has been criticized for an emphasis on statistical data and a lack of interpretive statements on other problematic aspects of minority group relations. For a view which emphasizes the implications of continuing ethnic segregation, see Kantrowitz.

(265) Lieberson, Stanley. "A Societal Theory of Race and Ethnic Relations." American Sociological Review, vol. 26 (December, 1961), pp. 902-910.
In order to understand the wide variation between societies in the nature and process of race and ethnic relations, it is necessary to consider the conditions inherent in contact between populations. The major hypothesis proposed is that the race relations cycle in societies where a migrant population imposes its social order differs sharply from the cycle in societies where the indigenous population is superordinate.

(266) Lieberson, Stanley. "The Old-New Distinction and Immigrants in Australia." American Sociological Review, vol. 28 (August, 1963), pp. 550-564.
Unlike the United States, Australia received sizeable numbers of many northwestern and southeastern European groups at the same time. Thus, it is possible to test the validity of the old-new immigrant group theory in a social setting which is similar to that of the United States. Findings of this study, based on fourteen indicators of assimilation, reveal severe limitations in the generality of the old-new hypothesis, and suggest that much of the variance in the United States reflected differences in the groups' timing of arrival rather than cultural differences.

(267) Litt, Edgar. "Ethnic Status and Political Perspectives." Midwest Journal of Political Science, vol. 5 (August, 1961), pp.276-283.
In this study of Jewish political activity, it was found that Jews with strong feelings of ethnic subordination are less likely to be politically active, tolerant, or altruistic. Political responses that may be called ethnically-determined are most directly based on perceptions of hostility directed against the ethnic group, which weaken the individual's sense of control over his environment and his sense of participation in the affairs of the "outside" world. Thus, feelings of true minority status reduce effectiveness in the political affairs of the society.

(268) Litt, Edgar. "Jewish Ethno-Religious Involvement and Political Liberalism." *Social Forces*, vol. 39 (May, 1961), pp. 328-332.

Contrary to expectation, no relationships were found to exist between the degree of ethno-religious involvement and the degree of political liberalism. However, Gentile political opinion served as a negative reference which made the political attitudes of the group high in ethno-religious involvement less stable than those held by the group low in ethnic-religious involvement.

(269) Litt, Edgar. "Status, Ethnicity, and Patterns of Jewish Voting-Behavior in Baltimore." *Jewish Sociological Studies*, vol. 22 (July, 1960), pp. 159-164.

Investigation of voting behavior between 1940 and 1956, showing the uniqueness of Jewish patterns of voting.

(270) Litt, Edgar. *Ethnic Politics in America; Beyond Pluralism.* Glenview, Ill.: Scott, Foresman, 1970.

The book deals with the subject of unity and diversity of the American system of government which, though not a new subject in American political science, was badly in need of a new interpretation due to the recent developments in the field of ethnic politics. The author not only provides such a reinterpretation but also explains the persistence of the social base for ethnic politics and the challenges it poses to the present and the future of American society. His main thesis is that the inclusion of the non-Caucasians, and the impact of the large scale and aggregate nature of the new ethnic politics on the economic, social and cultural system, will result in an increased "interplay between ethnic politics and the state of the Republic's public order."

(271) Lockard, Duane. "Ethnic Elements in New England State Politics" In: *New England State Politics,* Princeton, N. J.: Princeton University Press, 1959, pp. 305-319.

New England's proportion of "foreign white stock" population (combining the foreign-born and those born of foreign and native-born persons) is greater than any other region. The ethnic factor has undoubtedly had great political significance, but its relative importance and expression have changed in the course of time. Although the one overriding characteristic of ethnic voting is its allegiance to the Democratic Party, it can no longer be explained as a bloc vote by separate ethnic groups controlled by a party boss. Although it is more sophisticated now than in the past, as well as less frequent, the irrational ethnic appeal has not disappeared. However, personal qualifications have become the most important single measure of success.

(272) Locke, Alain L. and Stern, Bernhard J. (Eds.). When People Meet: A Study in Race and Culture Contacts. New York, Hinds, Hayden, & Eldredge, 1946.

This book consists of fifteen introductory chapters by the editors and excerpts from the writings of seventy-six different scholars. The authors are skeptical of the dogmas of the racists; as, for example, that historic peoples are true racial groups, and that culture and intelligence are determined by racial factors.

(273) Lorinskas, Robert A., Brett W. Hawkins, and Stephen D. Edwards. "The Persistence of Ethnic Voting in Urban and Rural Areas: Results from the Controlled Election Method." Social Science Quarterly, vol. 49 (March, 1969), pp. 891-899.

Polish and nonethnic candidates were used in rural and urban samples of Polish surname voters on fictitious election ballots. Party affiliation was found to be related to the rural choice, while ethnicity was the significant factor in the urban voter's choice. These results point out the highly institutionalized nature of urban ethnic community life, and suggest that urban ethnic groups, although present in the United States over a period of generations, may not be acculturating politically.

(274) Lovrich, Frank M. "Work Among the Yugoslavs on the Mississippi Delta." American Journal of Economics and Sociology, vol. 27 (April, 1968), pp. 133-146.

Many immigrant groups arrived in the United States totally unfamiliar with the conditions they would find. This was not the case with Dalmatian Yugoslavs. Most of them emigrated earlier than other South Slavs, knew where they wished to settle, and where they could find economic opportunity. In the Mississippi Delta, they continued in occupations similar to the ones in their native country. Unlike other immigrant groups, they have resisted complete assimilation, have maintained the ethnic identity, and to a large degree, have kept the traditional patterns of life.

(275) Lundsgaarde, Henry P. "Differential Assimilation and the Perpetuation of Subcultural Goals: A Pilot Study of a Danish-American Village in California." Acta Sociologica, vol. 7 (1963), pp. 1-18.

A study of the Danish-American community which supports Kluckhohn's concept of "goodness of fit", and shows the problems encountered in attempting to maintain a sense of ethnicity in a highly receptive sociocultural environment that is conducive to rapid acculturation.

(276) Lyman, Stanford M. "Contrasts in the Community Organization of Chinese and Japanese in North America." Canadian Review of Sociology and Anthropology, vol. 5 (May, 1968), pp. 51-67.

Differing patterns of community organization of the Chinese and Japanese are substantial, and are significant enough to affect rates of acculturation. Acculturation rates for the Japanese tend to be accelerated because of established families, lack of intra-community institutionalized conflict, and relatively early maturation of the second generation. The Chinese community is characterized by an imbalanced sex-ratio, an intra-community urban elite, and community-centered conflict, all tending to reinforce the traditional ways of life.

(277) Macisco, John J. "Assimilation of Puerto Ricans on the Mainland: A Socio-Demographic Approach." International Migration Review, vol. 2 (Spring, 1968), pp. 21-37.

A study comparing first and second generation Puerto Rican immigrants on indices of age, education status, occupation, percentage of out-group marriage, and fertility shows that the second generation is moving in the direction of the total average in the United States.

(278) Madsen, William. "The Alcoholic Agringado." American Anthropologist, vol. 66 (April, 1964), pp. 355-361.

This analysis of alcoholics in South Texas shows a one-way acculturation process, through which symbols of the Anglo way of life increase conflict in the Mexican-American society. Individuals who reject the Mexican way of life--the agringados--lead marginal existences. They are caught between two different cultures and can relate to neither. "The agringado seeks to capture what he has lost and what he has failed to gain in the twilight zone of intoxication."

(279) Madsen, William. "Anxiety and Witchcraft in Mexican-American Acculturation." Anthropological Quarterly, vol. 39 (April, 1966), pp. 110-127.

A major function of witchcraft belief in South Texas is the enforcement of conformity with Mexican-American customs and culture, and castigation of anglicized behavior. As deviation away from Mexican norms increases in the urban centers, fear of bewitchment grows, and often forces the deviant to return to the traditional behavior of the orthodox latin community.

(280) Maistraux, Robert. "The Psychoanalysis of Human Contact in Different Civilizations." Revue de Psychologie des Peuples, vol. 21 (March, 1966) pp. 43-66.

Man is viewed as animated by a fundamental dynamism which has as its object the will to self-affirmation and self-valorization. Situations of acculturation are thus by nature compromising of this tendency. This is the origin of compensation reactions which are aimed at restoring the value of the "I". Modes of compensation can range from servile imitation and passivity to mistrust, hostility, and hatred, when an oppressed group is driven to aggressive compensation.

(281) Maldonado-Denis, Mauel. "The Puerto-Ricans: Protest or Submission?" Annals of the American Academy of Political and Social Science, vol. 382 (March, 1969), pp. 26-31.

The situation of Puerto Ricans on the mainland must be related to the situation in Puerto Rico, where the most pervasive characteristic of the population is a lingering colonialist mentality. The pro-independence groups are the only forces which register protest against submission: in this way, their goals are similar to those of Black Power advocates. It is only when Puerto Rico has broken from its psychological and political submission that this group will become a positive force, able to prevent the total destruction of the Puerto Rican nationality and cultural assimilation by the United States.

(282) Marston, Wilfred G. "Social Class as a Factor in Ethnic and Racial Segregation." International Journal of Comparative Sociology, vol. 9 (June, 1968), pp. 145-153.

Relative degrees of assimilation can be examined by studying the ecological distribution and residential patterns of ethnic minority groups. For non-Negro ethnic nationality groups, socioeconomic status and length of residence are closely associated with a decrease in ethnic segregation and a movement to the suburbs. However, this does not result in the disappearance of ethnic population concentrations. Ethnic groups have a tendency to remain in segregated neighborhoods even when the economic necessity is no longer present. The implications of this finding are related to concepts of cultural and structural assimilation, and residential integration is seen as a link between the two types.

(283) Martin, John M. "Social-Cultural Differences: Barriers in Case Work with Delinquents." Social Work, vol. 2 (July, 1957), pp. 22-25.

A large percentage of case workers are drawn from middle class families, while most children who come to the attention of delinquency control agencies originate in the lower class. This situation poses the question whether racial, ethnic, and religious group differences between workers and delinquents may reduce case work effectiveness. Effective relationships involve a minimum of social distance, but inter-class differences may operate to reduce effectiveness in public opinion surveys, prison interviewing, psychotherapy, and case work.

(284) McDill, Edward L. "Anomie, Authoritarianism, Prejudice, and Socioeconomic Status: An Attempt at Clarification." Social Forces, vol. 39 (March, 1961), pp. 239-245.

The earlier studies of L. Srole, A. Roberts and M. Rokeach on the relationship between authoritarianism, anomie, and prejudice were duplicated in an attempt to clarify contradictory results. In contradiction to the inconsistent findings of the earlier studies, it was found that authoritarianism and anomie are equally important in accounting for intolerant attitudes toward minority groups.

(285) McDonagh, Edward C. Ethnic Relations in the United States. New York, Appleton-Century-Crofts, 1953.

A factual picture of the statuses of selected ethnic groups in the United States in terms of a definite frame of reference. The author has selected four aspects of status for analysis: social or interpersonal, educational, legal and economic. Objective data and empirical findings have been used to depict the status of each ethnic minority.

(286) McKenna, Marian C. "The Melting Pot: Comparative Observations in the United States and Canada." Sociology and Social Research, vol. 53 (July, 1969), pp. 433-447.

A common ethnicity, unique in its absence in the United States, found its substitute in a value system emphasizing egalitarianism and the democratic ideal. The melting pot was a symbol for this set of ideals. This approach can be contrasted with the Canadian view of society as a mosaic, a cluster of individualized ethnic groups encouraged to retain a collective identity.

(287) McNeil, Elton B. Human Socialization. Belmont, California: Wadsworth Publishing Company, 1961.

An exceptionally well-written introductory text, dealing with the problems and processes of socialization, and the factors which accelerate or retard the healthy social integration of the individual. It is notable for its lack of jargon, illustrations which serve to underline points made in the text, and a carefully selected bibliography of approximately five hundred items.

(288) Mills, C. Wright, Rose K. Goldsen, and Clarence Senior. The Puerto Rican Journey; New York's Newest Migrant. New York: Harper & Row, 1950.

A study of the Puerto Rican migration to New York City and of the colonies in Harlem and the Bronx. Over one thousand interviews were conducted for the report, which considers reasons for the migration, social and economic conditions, and problems of adjustment.

(289) Mittelbach, Fran G. and Joan W. Moore. "Ethnic Endogamy--The Case of Mexican-Americans." American Journal of Sociology, vol. 74 (July, 1968), pp. 50-62.

Previous research emphasising the strength of in-group bonds and suggesting the slow acculturation of the Mexican-American population has neglected to include the larger environment and the growing differentiation within the ethnic population. For example, the relatively high rates of intermarriage in Los Angeles County can be attributed to an environment less hostile than that of the Southwest. In addition, social distance between generations in the ethnic group may be as important as the difference between the ethnic group itself and the larger society. Generally, results point to the assimilative potential of Mexican-Americans when external barriers are comparatively weak and isolating experiences decline.

(290) Modell, J. "Class or Ethnic Solidarity: The Japanese-American Company Union." Pacific Historical Review, vol. 38 (May, 1969), pp. 193-206.

The basic conflict of the Nisei was whether to follow the Japanese tradition of their parents, or whether to assimilate the life style of the American society. Los Angeles county is the area chosen to represent their plight, and the focus is on their economic development as a group through the 1930's, through a study of fruit stand workers after the labor union was introduced. At first, the Nisei formed their own unions, following a pattern of ethnic solidarity; however, in the course of the decade, the ethnic unions declined in prestige and power, and finally merged with the white unions.

(291) Mondello, Salvatore. "Italian Migration to the United States As Reported in American Magazines, 1880-1920." Social Science, vol. 39 (June, 1964), pp. 131-142.

The great majority of articles written by American journalists on the causes for Italian emigration were full of assumptions of racial and national superiority of Americans over the emigrants from Southern Italy. The popular press attributed the migration to the decadence of Southern Italian civilization. This reaction is indicative of the hostile attitudes with which the newly arriving immigrants were met.

(292) Mott, Frank L. "The Immigrant Worker." Annals of the American Academy of Political and Social Science. vol. 367 (September, 1966), pp. 23-32.

The pattern of immigrants matching their skills with the changing demands of the labor market, which has been of such great importance in the industrial development of the United States, will continue into the future.

(293) Moustafa, A. Taher, and Gertrud Weiss. Health Status and Practices of Mexican-Americans. Los Angeles: University of California Mexican-American Study Project, Advance Report 11, 1968.

A detailed study of health practices among Mexican Americans, including chapters on mortality rates, morbidity characteristics, health attitudes, and mental health. With regard to mental illness, further support is given to earlier findings which show that the incidence of new psychotic cases was considerably lower among Mexican-Americans than among Anglos and non-whites. However, mental illness affects younger Mexican-Americans more frequently than older ones, reflecting stresses on the younger people as they try to adapt to the Anglo environment.

(294) Moynihan, Daniel Patrick. "The Irish of New York." Commentary, vol. 36 (August, 1963), pp. 93-107.

The author feels that the most important influence of the Irish on American culture was in the religious sphere. Although the Irish were creative about political organization, they were for the most part indifferent to political ideas. Today, the Irish have lost a great deal of their identity due to the decline in immigration, the fading of Irish nationalism, and the relative absence of Irish cultural influences--the end of the Irish era in New York is placed at 1932. Indications of sociological studies show that the Irish are one of the most evenly distributed groups in New York in terms of socioeconomic position, yet they are not rising quickly enough. The principal Irish businesses tend to be family based and involve the organization of manual labor. The future of the New York Irish will be determined largely by the course of organized religion in an increasingly non-religious culture.

(295) Munch, Peter A. "Social Adjustment Among Wisconsin Norwegians," American Sociological Review, vol. 14 (December, 1949), pp. 780-87.

The existence easily-distinguishable ethnic groups, even after more than a hundred years residence, through three or four or even five generations, under a tremendous social pressure, suggest there have been positive forces working toward a differentiation of groups on the basis of ethnic origin. The pressure to conform has been so great that it has caused a hardening process rather than a "melting pot".

(296) Murphy, John C. An Analysis of the Attitudes of American Catholics Toward the Immigrant and the Negro. Washington, D. C., Catholic University of America Press, 1940.

An attempt to record the development of Catholic thought on two questions, immigration and race relations, between 1825 and 1925, and on the larger issue which these two questions involve, the relations between dominant and minority groups in American social history. In conclusion, it seems that the Catholic Church and Catholic observers usually consider social questions (i. e., Negro question and immigrant) only in respect to the Catholic Church and not their general effects upon society.

✓ (297) Murphy, Ruth, and Sonia Blumenthal, "The American Community and the Immigrant." Annals of the American Academy of Political and Social Science, vol. 367 (September, 1966), pp. 115-126.

The multiplicity of services that are available to the immigrant are conducive to good adjustment and acceptance by the native majority. Today, the attitude of the community toward the immigrant is probably more understanding and accepting than at any other time in American history.

(298) Myers, Jerome K. "Assimilation to the Ecological and Social Systems of a Community." American Sociological Review, vol. 15 (1950), pp. 367-372.

A case study of the assimilation of Italians into the New Haven community during the period 1890-1940, and the changing residential distribution of the minority group.

(299) Myers, Jerome K. "Assimilation in the Political Community," Sociology and Social Research, vol. 35 (January-February, 1951), pp. 175-82.

This paper specifically examines the assimilation of Italians in New Haven into the political system of the community. Political participation indicates not only assimilation but also serves as a measure of assimilation.

(300) Myrdal, Gunnar. An American Dilemma. New York: Harper & Brothers, 1944.

A comprehensive study of the Negro question in the United States, commissioned by the Carnegie Corporation. The author, a Swedish social economist, was chosen deliberately to assure freedom from American racial or cultural bias. An objective and insightful analysis of legal; political, economic, educational, social and cultural data pertaining to the Negro minority and interpreted in the light of the American Creed. The dissonance between the American ideals and social concepts and the actual behavior in interracial relations constitutes, to Myrdal, the basic American Dilemma,and the greatest failure of Americans. This is a great contribution towards a more rational understanding of race relations and of the cumulative effects of discrimination.

(301) Nahirny, Vladimir C. and Joshua A. Fishman. "American Immigrant Groups: Ethnic Identification and the Problem of Generation." Sociological Review, vol. 13 (November, 1965), pp. 311-326.

The erosion of ethnic identity of immigrant groups takes place in the course of three generations. Disengagement from ethnic heritage by the sons results in increased stress and ethnic sensitivity. Despite acculturation, the sons continue to remain acutely conscious of the ethnic identity, and it is only with the third generation grandsons that the strong ethnic bonds disappear.

(302) National Committee on Immigration Policy. "Economic Aspects of Immigration." New York, National Committee on Immigration Policy 1947.

A population expert argues that immigration does not add a burden to economic life but rather helps it. Also, the writers of the pamphlet try to show that immigration has never exceeded the capacity of industry to absorb new workers, and does not take away jobs from the native born or undermine the wage scale. They point out that the displaced persons who have come to the United States since 1945 are provided for completely without recourse to public funds and most of them are taken care of by voluntary agencies or their own ethnic groups.

(303 Navarro, Eliseo. The Chicano Community. A selected Bibliography for Use in Social Work Education. New York: Council on Social Work Education, 1971.

A useful, annotated bibliography containing approximately two hundred entries, in the major categories of historical background acculturation, education, health, religion, racism, politics, economics, family life, social welfare, and literature. Material is drawn from a wide variety of sources, including books, scholarly and popular articles, newspapers, and government documents, and annotations are critical as well as descriptive. "It is a current and comprehensive document which can be an invaluable resource for those who want a better understanding of the Chicano and the forces affecting his life style... Although this volume deals mainly with Chicanos, many of the issues raised are equally applicable to other minority groups."

(304) Nelli, Humbert S. "Italians and Crime in Chicago: The Formative Years, 1890-1920." American Journal of Sociology, vol. 74 (January, 1969), pp. 373-391.

In this period, contemporaries did not perceive the significant social aspects of Italian Crime, including its role in group adjustment, and its organization of in-group crime within the community as well as outside it. Crime syndicates were not exclusively Italian; Slavs, Jews, and Irish were also involved. Each group reaped financial rewards and found itself pushed aside by a new, aggressive ethnic element, eager in its turn to gain the economic benefits of crime and corrupt politics. Italians may have remained in the leadership position because no new ethnic mass came along to push them out of dominance. Crime played a part in the acculturation of Italian immigrants because it provided a means of economic betterment and social mobility when other avenues remained shut off.

(305) Nelli, Humbert S. "Italians in Urban America: A Study in Ethnic Adjustment." International Migration Review, vol. 1 (Summer, 1967), pp. 38-55.

It is suggested that the strong community and group consciousness of the Italian immigrants was not transferred as part of the cultural heritage; rather, it arose out of necessity. Immigrants joined mutual benefit groups for the security they offered, and identification with the community was an important stage in assimilation. When the Italians started to move out of the city, they were succeeded in turn by other ethnic groups--the Negroes and Puerto Ricans, who have just begun their adjustment to urban America.

(306) Nelson, Lowry. "Speaking of Tongues," American Journal of Sociology vol. 14 (November, 1948), pp. 202-10.

Approximately one fifth of the white population of the United States reported a mother tongue other than English in 1940. Using the percentages of each language group involving the language used by native parents as a rough indicator of persistence, wide differences by language, by geographic area, and by rural-urban residence are revealed.

(307) Obidinski, Eugene E. "Ethnic to Status Group: A Study of Polish-Americans in Buffalo." Unpublished Ph.D. Dissertation, State University of New York at Buffalo, 1968.

As traditional patterns of the ethnic subcommunity are modified, social class and status considerations become increasingly important. Descendants of immigrants identify less with each other in terms of common nationality than in terms of common social status characteristics, such as political preference or involvement in social activities. Economic and political attitudes are most susceptible to change; traditional practices and influences in familial and religious practices are strongest and are likely to persist. Social class factors play an important role in continued participation; working class respondents retained certain traditional values to a greater degree than did upper class respondents, and upper class respondents participated in more non-Polish groups.

✓(308) O'Connor, Richard. The German-American; An Informal History. Boston: Little, Brown, 1968.

An informal account of the social and historical influences of German-Americans on the United States, beginning in the 1600's. The author concludes that while Germans constitute the largest "minority" group in the United States, they have been more completely Americanized or acculturated than any other group.

(309) O'Kane, James M. "Ethnic Mobility and the Lower-Income Negro: A Socio-Historical Perspective." Social Problems, vol. 16 (Winter, 1969), pp. 302-311.

The problems faced by lower-income Negroes can be interpreted in ethnic terms rather than racial terms. Historically, Negroes are the most recent ethnic group to face urban living and the problems of upward mobility. Other ethnic minorities used three main routes of upward mobility: labor, ethnic crime, and ethnic politics. However, the present economic stituation has blocked some of these routes and thus generates much of the frustration and violence. Solutions lie not in "racial" understanding, but rather, in a restructuring of the American economy.

(310) Olsen, Marvin C. and Judy Corder Tully. "Socioeconomic Status Inconsistency and Preference for Political Change." Paper presented at the sixty-fifth meeting of the American Sociological Association. (Abstracted from Sociological Abstracts.)

Among numerous tests of Lenski's hypothesis that persons with sharp status inconsistencies tend to favor political change, all but one of those supporting the hypothesis included ethnicity as a status dimension, while none of those with negative findings included ethnicity. This research, carried on in the Indianapolis urban area, was specifically designed to determine whether or not ethnicity is the crucial factor. Ten different indicators of preference for political change were used: "liberal attitudes" toward economic programs, racial integration, civil liberties, attitudes toward political discontent acceptance of protest action as legitimate, etc. No significant relationships were discovered between these attitudes and status inconsistency based on any combination of occupational, educational, and income measures. In contrast, inconsistency between one's overall socioeconomic status and ethnicity is significantly related to several of the variables, especially economic attitudes and voting attitudes.

(311) Padilla, Elena. Up from Puerto Rico. New York: Columbia University Press, 1958.

An anthropologist's description of the ways of life and changing culture patterns of Puerto Ricans in a New York City slum, based on two and a half years of field work in the area. The study's use of the descriptive method gives a good view of the inner organization of Spanish Harlem, particularly with regard to the informal networks of communication; ways in which advice on the courts, welfare officers, and medical problems are circulated. The author objects to the oversimplified generalizations that result in the prejudice of "culturism": the assumption that each individual is representative of his whole national or minority group culture, and that regardless of the uniqueness of his personality, of changes in the circumstances of his life, and of learning situations available to him, he will continue to be immutably attached to the standards of behavior of his ancestors and to the cultural traditions of his group.

(312) Paredes, Americo. "Texas' Third Man: The Texas-Mexican." Race, vol. 4 (May, 1963), pp. 49-58.

A discussion of anti-Mexican discrimination and prejudice in Texas, based on cultural factors, but expressed as a racial question. The attitudes and actions of a minority group exposed to social discrimination are examined and discussed in this context of race.

(313) Parenti, Michael J. "Ethnic and Political Attitudes: A Depth Study of Italian Americans." Unpublished Ph. D. dissertation, Yale University, 1961.

Italian immigrants and their sons and grandsons were given in-depth interviews to explore the ways in which ethnic experience interacts with political opinion. No one overriding ideology was discovered; there are important differences between values held by the immigrant and non-immigrant, and assimilation and acculturation needs play an important part in political participation. Important distinctions between past-and present-oriented ethnic militancy are similar to those observed by Sirota for Jewish and Irish groups.

(314) Park, Robert E. The Immigrant Press and its control. New York, Harper & Bros., 1922.

There are 43 languages and dialects spoken by the immigrant peoples of the United States, and in the great cities the various language colonies almost invariably maintain a newspaper. The immigrant press includes over 1,000 publications. This book is a study of these much discussed and criticized journals, their history, the features that mark their separateness from the American press, the characteristics of the metropolitan, provincial and distinctly racial press. The various attempts to control these journals and the ways they may be made agencies of assimilation and Americanization are also studied.

(315) Park, Robert E. and Miller, Herbert A. Old World Traits Transplanted. New York, Harper & Bros., 1921.

A study in the psychology of assimilation explaining the widely different heritages the immigrant brings with him from his old life and the necessity of finding points of contact between his cultural background and the American customs and institutions to which it is desirable for him to conform. Assimilation is as inevitable as it is desirable and the process can be hastened more by giving the immigrants freedom to make their own connections between old and new experiences in their own way than by the old "ordering and forbidding" policy.

(316) Parker, Seymour. "Ethnic Identity and Acculturation in Two Eskimo Villages." American Anthropologist, vol. 66 (1964), pp. 325-340.

Findings indicate that the minority group member attracted to Western society is more likely to develop negative attitudes toward both his own and the dominant group. A devalued self-image emerges from a situation where individuals set new goals, which they perceive cannot be reached. It is this process, rather than acculturation *per se*, that produces marginality.

(317) Penalosa, Fernando, and Edward C. McDonagh. "Education, Economic Status, and Social-Class Awareness of Mexican-Americans." Phylon, vol. 29 (Summer, 1968), pp. 119-126.

Both cultural and economic variables enter into the determination of social class, but cultural subgroups develop their own systems of evaluation. In the Mexican-American group the economic factor is a consideration, but it is far less important than the acculturation criteria, including language, education, age, and generation.

(318) Penalosa, Fernando. "The Changing Mexican-American in Southern California." Sociology and Social Research, vol. 51 (July, 1967), pp. 405-417.

The common stereotype of the Mexican-American does not correspond with empirical reality, especially the idea of this population group as engaged primarily in migratory labor. Southern California's Mexican-Americans are 79 per cent native-born and 84 per cent urban. Only 23 per cent are engaged in unskilled employment, and only 12 per cent are farm laborers. Such a population is best regarded as partially mexicanized Americans, rather than partially americanized Mexicans. As their integration proceeds, upward mobility and political power also increase, and demands are being made that bilingualism be used in a positive way, within the framework of cultural pluralism.

(319) Perrow, Charles. "The Sociological Perspective and Political Pluralism." Social Research, vol. 31 (Winter, 1964), pp. 411-422.

While the theory of political pluralism is useful in explaining the behavior of the middle and upper classes, it is not adequate as an explanation for the political behavior of the lower classes or of deprived minorities. Tolerance appears to stem from immunity from threat, rather than from membership in many groups, and a willingness to compromise is backed up by a position of affluence and power that will not be unsettled by compromise. These attitudes of tolerance hold for the established social groups, but not for the poor and repressed ones.

(320) Peterson, Claire L. and Thomas J. Schiff. "Theory, Method, and Findings in the Study of Acculturation." International Review of Community Development, vols. 13-14 (1956), pp. 155-176.

An attempt is made to arrive at an overview of the cumulative development of studies in the area of acculturation, by reviewing several noteworthy studies.

(321) Pochmann, Henry A. German Culture in America; Philosophical and Literary Influences, 1600-1900. Madison: University of Wisconsin Press, 1957.

An outstanding survey and evaluation of the impact of the German philosophy, education, religion, and literature on American culture, from colonial days to 1900. The excellent section of bibliography and notes is one of the work's greatest assets.

(322) Pomper, Gerald. "Ethnic and Group Voting in Nonpartisan Municipal Elections." Public Opinion Quarterly, vol. 30 (Spring, 1966), pp. 79-97.

Data comparing a partisan and a non-partisan election in Newark lead to the conclusion that non-partisan municipal elections do not free voters from the pressure of group influence. Instead, party-influenced pressure is replaced by ethnic group pressure. Thus, the impact of any political device must be measured against the social organization of the community, rather than being evaluated on measures of presumed rational quality.

(323) Portis, A. "Dilemmas of a Golden Exile: Integration of Cuban Refugee Families in Milwaukee." American Sociological Review, vol. 34 (August, 1969), pp. 505-518.

The Cuban Revolution removed the old upper and middle strata from their dominant positions. Many of these people came to the United States with the intention of overthrowing Castro and returning to Cuba. After 1962, however, they had to start resettling in communities. This paper examines their integration as a fundamental shift from strong psychological attachments to the past to values and identities congruent with the new environment. Among forty-eight refugee families in Milwaukee, it was found that integration is strongly influenced by relative level of present socioeconomic rewards. Results are interpreted as consequences of the rational-individualistic ethnic characteristic of families from the formerly dominant sectors of Cuba.

(324) Potter, George W. To the Golden Door: The Story of the Irish in Ireland and America. Boston: Little Brown, 1960.

A picture of the Irish people, their folkways and customs, their long and tumultuous history, and their impact on the culture of the United States. Unlike Carl Wittke's Irish in America, which dealt largely with exceptional figures, it is an effort to look at the mass of the population in its original home, on the way, and in the New World.

(325) Pruitt, Shirley. "Ethnic and Racial Composition of Selected Cleveland Neighborhoods." Social Science, vol. 43 (June, 1968), pp. 171-174.

The most pertinent factor in determining the integration of Negroes into ethnic neighborhoods appears to be national origin. In 1920, the predominant groups in the neighborhoods which are now largely Negro were British, German, Canadian, and Russian. These groups had a higher socioeconomic level than the ethnic groups which remained in the city, the Poles, Czechs, and Slavs. In 1920, these were the predominant groups in neighborhoods which are still largely white today.

(326) Rademaker, John A. These Are Americans. Palo Alto, Pacific Books 1951.

The thesis of this work is that minority groups in every type of society tend to develop loyalty and allegiance to the larger society in which they live. The group chosen to prove this thesis is the Japanese-Americans in Hawaii in World War II. The conclusion of the study is also valid for other ethnic minority groups in Hawaii and other democratic societies.

(327) Richardson, Allen. "A Theory and A Method for the Psychological Study of Assimilation." International Migration Review, vol. 2 (Fall, 1967), pp. 3-28.

Immigration is viewed as assimilation, which, in turn, involves a sequence of satisfaction-identification-acculturation. Satisfaction and dissatisfaction are expressed in patterns of elation or depression, and identification is defined as a change in group identity. Statistical scales to measure assimilation may be satisfactorily constructed.

(328) Rinder, Irwin D. "Identification Reaction and Intergroup Conflict." Phylon, vol. 15 (December, 1954), pp. 365-370.

One source of hostility and prejudice against minority groups has been other minority groups. The concept of identification reaction contributes to an understanding of this phenomenon. The concept is an amalgam of the ideas of Freud with regard to identification, reaction formation, and identification with the aggressor, plus the conceptualization of Lewin concerning self-hatred. Hostility and conflict often exist between minority groups which perceive themselves as being similar For example, Puerto Ricans appear to have extreme anti-Negro attitudes. The U. S. and West Indian Negro also manifest identification reaction as they endeavor to dissociate from and derogate each other. Identification reaction serves a number of functions: (1) It is a scapegoat mechanism; (2) By the adoption of the negative evaluation attached to the other group, compensation may be gained for the degree to which one possesses this characteristic; (3) Social distance is established between oneself and the sources of unpleasantness.

√ (329) Rischin, Moses. The Promised City: New York's Jews, 1870-1914, Cambridge: Harvard University Press, 1962.

This work examines the impact of the East European Jews on the development of New York City, and the role of the urban community in facilitating their adjustment to the New World. It is a full-scale portrait of a complex immigrant community toward understanding the social history of New York City.

(330) Rischin, Moses. Our Own Kind: Voting by Race, Creed, or National Origin. Santa Barbara: Center for the Study of Democratic Institutions, 1960.

Political accomodation to the multi-ethnic character of American society has a long history, and the balanced ticket has become a normal expression of the American political system. In this thoroughly documented analysis of the elections of 1956, the author concludes that, "in the next generation two major unresolved domestic issues-segregation and the relations between church and state--will test the American capacity for growth. Experience warrants the prophecy that ethnic attitudes toward these issues, as toward foreign policy, will be affected by the legacy of the past as it is shaped by the present, and that the voting returns will continue to reflect ethnic influences. As the different ethnic groups ascend the social and economic ladder, these cultural influences assume a different guise, but they persist as shapers of the voting habits of the American people. The proposition that the ethnic factor is second only to the economic factor in influencing an American's vote is unlikely to be overthrown in the near future."

(331) Rodnick, David. "Group Frustration in Connecticut," American Journal of Sociology, vol. 47 (September, 1941), pp. 157-66.

The population of Connecticut is composed almost entirely of minority groups. Even the Yankees have developed all the cultural characteristics of a minority group. The insecurities of the various groups brought about through failure to achieve the status to which they feel they are entitled have brought about group conflicts that have become more intensified during recent years.

(332) Rojo, T.A. "Social Maladjustment Among Filipinos in the United States," Sociology and Social Research, vol. 21 (May-June, 1936), pp. 447-57.

A sociological inquiry into the causes and aspects of social maladjustment of Filipinos in the United States, with special reference to delinquency.

(333) Rokeach, Milton. The Open and Closed Mind. New York: Basic Books, 1960.

Based on research studies conducted over a period of more than nine years, this work discusses the nature of prejudice and dogmatic thinking, attempting to demonstrate the connections between an individual's patterns of belief and his underlying personality structure. A large part of the volume consists of a series of research reports, in which persons high and low on dogmatism are compared in a variety of ways, ranging from their religious, political, and ethnic attitudes, to performance on a number of laboratory tests.

(334) Rooney, Elizabeth, "Polish-Americans and Family Disorganization." American Catholic Sociological Review, vol. 18 (March, 1957), pp. 47-51
This investigation failed to support many of Thomas and Znaniecki's pessimistic predictions about Polish-American families; the importance of family and religious life was dismissed too quickly. The group studied was composed of Polish-born adults over 65 years of age, and coming from unskilled backgrounds. The married Poles had no divorces or separations; 93 per cent of the marriages were ethnically endogamous, 80.6 per cent attended Mass at least weekly, 83.4 per cent had one or more weekly contacts with children, and 97 per cent of the children spoke Polish.

(335) Rose, Arnold M. "L'integration des Immigrants dans une Nation d'Accueil." (The Integration of Immigrants into a Host Society.) Population et Famille, 1968, pp. 1-42.
The characteristics of both the country of emigration and the country of immigration will determine the degree of acceptance of foreigners into the host society. Three main factors can be seen: the openness of the host society, the degree of attachment of immigrants to their original society, and the cultural similarity of the two nations. The one significant correlation that appears is between these dependent variables and the index of openness of a country's policies, practices, and programs with regard to immigrants.

(336) Rose, Arnold M. "A Research Note on the Influence of Immigration on the Birth Rate," The American Journal of Sociology, vol. 47 (January, 1942), pp. 614-621.
Migration from an area of high birth rate to an area of low birth rate would be expected to lower the birth rate if assimilation were the only relevant influence. Data for a sample of 1,348 Italian families in Chicago reveal that the birth rate of married women not separated from their husbands when migrating was higher in the United States than in Italy, holding age constant. Thus, the higher economic level of living and perhaps unknown psychological factors must have more than counteracted any influence of assimilation. Migration from Italy to the United States had the effect not only of increasing the number of children but also of keeping more of them alive.

(337) Rose, Arnold M. "A Research Note on the Influence of Immigration on the Birth Rate," American Journal of Sociology, vol. 47 (January, 1942) pp. 614-21.

This study is concerned with the socio-economic factors affecting any change in the birth rate of immigrant groups in the United States. The research was limited to 1,348 Italian families in Chicago.

(338) Rose, Peter Isaac. They and We; Racial and Ethnic Relations in the United States. New York: Random House, 1964.

A concise description of some of the principal aspects of intergroup relations in the United States, incorporating and evaluating the principal concepts and findings of sociologists and social scientists. A brief history of American minorities provides the background for a discussion of theory and empirical data on the nature of prejudice, the causes and consequences of intergroup conflict, and the reactions of minorities to differential and discriminating treatment. In concluding, the author notes that "we have covered a long way in terms of knowledge. The real issue that still faces us is the translation of our new knowledge into workable programs so that we may help to narrow the persisting status-gaps between America's racial, religious, and ethnic groups."

(339) Rose, Peter I., editor. The Ghetto and Beyond; Essays on Jewish Life in America. New York: Random House, 1969.

A collection of essays by experts from many disciplines of Jewish life in the United States, Chapters include selections on Jewish participation in radical and civil-rights movements, Negro-Jewish relationships, anti-Semitism, Reflections on Jewish Identity, and the Jewish Intellectual as Marginal Man.

(340) Rosen, Bernard C. "Race, Ethnicity, and the Achievement Syndrome." American Sociological Review, vol. 24(February, 1959), pp. 47-60.

Racial and ethnic groups were not, and are not now, alike in their orientation toward achievement, particularly as it is expressed in the striving for status through social mobility. Socialization practices have been modified somewhat through acculturation, but ethnic cultures survive even in the face of strong obliterating forces. This cultural difference in orientation has been an important factor contributing to dissimilarities in rates of social mobility. Six groups were tested: French-Canadians, Southern Italians, Greeks, East European Jews, Negroes, and native-born Protestants. Data show that groups place different emphasis on independence and achievement training in the rearing of children. Social class and ethnicity interact, and neither can predict an individual's score. However, ethnic differences persist when social class is controlled.

(341) Rosenberg, Bernard. "Ethnic Liberalism and Employment Discrimination in the North." American Journal of Economics and Sociology, vol. 26 (October, 1967), pp. 386-398.

Attempts to evaluate de facto employment discrimination, assessing the ways in which ostensibly liberal employers resolve the conflict between professed values and actual practices. Whites (as opposed to Negroes and Puerto Ricans) are preferentially hired, although employers state that they are willing to see discriminatory practices change.

(342) Rosenblum, Abraham L. "Ethnic Prejudice as Related to Social Class and Religiosity." Sociology and Social Research, vol. 43 (March-April, 1959) pp. 272-275.

Findings from a questionnaire mailed to a sample of Episcopalians, Jews, and Presbyterians in a California city show that the higher the social class identification, the more apt is the person to be prejudiced toward out-groups. However, the intensity of prejudice forms a "U" shaped distribution, with the middle class displaying a higher degree of prejudice. Attitudes of prejudice do not depend on denominational affiliation or church attendance, but on social class affiliation.

(343) Rosenblum, Gerald. "Modernization, Immigration, and the American Labor Movement." Unpublished Ph. D. Dissertation, Princeton University, 1968.

Immigration was a prime factor in muting the potential radicalism of American labor, and may explain in part its ultimate institutionalization. When institutions undergo radical changes, such as those involved in modernization, workers who have been socialized along the older patterns are likely to protest. However, the immigrant laborers could not protest divergencies from previous institutionalized practices which they had never experienced. They were thus unlikely to become mobilized along with the American-born. Immigrants were particularly hospitable to business unionism, and immigrant labor activity was more inclined toward deriving benefits within the work setting than toward agitating for more general changes in society.

(344) Rosenthal, Eric. "Acculturation Without Assimilation? The Jewish Community of Chicago, Illinois." American Journal of Sociology, vol. 66 (1960), pp. 275-287.

An analysis of the Jewish population in Chicago shows that voluntary segregation in high status areas has prevented general assimilation.

(345) Rosenthal, Eric. "Studies of Jewish Intermarriage in the United States." American Jewish Year Book, 1963.

American Jews of Western European parentage are more prone to marry non-Jews than those of Eastern European parentage. Native-born Jews of native-born American parentage are most disposed to intermarriage, and Jewish men who marry Gentiles average considerably higher incomes than those who marry Jewish women.

(346) Rosenquist, Carl M. and Friedman, S. Thomas. "Jewish Population Trends in the United States," Social Research, vol. 18 (June, 1951) pp. 203-18.

The purpose of the study is to determine the size of the Jewish population in the United States at the present and to estimate its growth in the next fifty years. The conclusion is that the Jews in the United States present in highly developed form those demographic characteristics which are normally an accompaniment of a low birth rate. Therefore, the Jewish population of the United States has probably reached its maximum size and in the next fifty years will decline in numbers, both absolutely and in proportion to the general population.

(347) Roucek, J.S. "Image of the Slav in U.S. History and in Immigration Policy." American Journal of Economics, vol. 28 (January, 1969). pp. 29-48.

Through a series of discriminatory immigration laws, culminating in the Quota Act of 1924, the Slav was assigned to the category of "inferior nations and races". This study examines the origin and development of the U.S. attitude, through a rather strange combination of forces produced by labor, industrialists, farmers, exuberant nationalists, racists, and intellectuals. These topics are covered: "The historical roots of ignorance about the Slav"; "Who are the Slavs, after all"; "Racism and the Concept of 'New' and 'Old' Migration"; "Heritage of Racism". While the new Immigration Law of 1965 has lifted the barrier of the quota system, it has not had any great amount of influence in diminishing the social and political barriers.

(348) Roucek, J. S. "Difficulties in the Education of Minority Groups in the United States." Sociologia Religiosa, vol. 9 (1965), pp. 34-49.

After World War I, immigrant education became broadly conceived as social education with an appreciation of certain aspects of immigrant life. However, this attitude applied only to the older, more established American minorities, and not to the Mexican, Puerto Rican, and Indian minorities. Effective education still remains a great problem for these groups.

(349) Roucek, J. S. "American Ethnic and Religious Minorities in America." Politico, vol. 24 (March, 1959), pp. 84-100.

Racial and ethno-religious minorities in the United States effect both voting behavior and foreign policy. The Irish preference for the Democratic party dated from the passage of the Alien and Sedition Acts, but later tended to become independent because of opposition to both World Wars. Overtures to religious groups are important, and the Catholic vote is extremely important because of its concentration in the urban North, often providing the key to presidential victories. Jews have reacted politically to anti-Semitism; the creation of Isreal is an interesting proof of their influence on American policy.

(350) Roucek, Joseph S. "Special Characteristics of the Problem of Racial Minorities in the USA." Revista Internacional de Sociologia, vol. 25 (July-December, 1967), pp. 113-138.

Ignorant of the age and dignity of Eastern Civilizations, many Americans regarded differences in skin color as proof that Asians were an inferior race. As a result, the Oriental immigrant met with an almost uniformly hostile reception. In 1947, there were about 500 laws passed by individual states restricting certain occupations to citizens: Japanese aliens in California could not engage in farming except as paid laborers, and Koreans could not be chauffeurs in New York, to cite only a few examples. During World War II, there was a growing realization that the future security of the United States could be safeguarded only by cooperation with other nations; the attitude of the American people underwent a transformation, and policies underlying the immigration and naturalization laws began to lose public support.

(351) Roucek, Joseph S. "Passing of American Czechoslovaks," American Journal of Sociology, vol. 39 (March, 1954), pp. 611-25.

The author believes that with the passing of the older generation, the language and social institutions of the Czechs and Slovaks in the United States will also disappear.

(352) Russo, Nicholas J. "Three Generations of Italians in New York City: Their Religious Acculturation." International Migration Review, vol. 3 (Spring, 1969), pp. 3-17.

The strong sense of community among Italians aided their integration into American life: family, peer group, and neighborhood were far more important in the initial stages than institutions such as the Church or School. However, these larger institutions contributed greatly to cultural assimilation, especially by fostering out-group marriage. Over a period of three generations, the Italians have increasingly absorbed the cultural patterns of other groups, especially those of the Irish-Americans, while retaining vital elements of their own social identity.

(353) Saloutos, Theodore. The Greeks in the United States. Cambridge, Mass.: Harvard Univsersity press, 1964.

The first authoritative study of the Greek ethnic group in the United States, based on sources from both countries and interviews. Included are the chapters on social and community life, Greeks in business, the problems of the second generation, and the erosion of the Hellenic sentiment. There is also a guide to significant sources, including official documents, census reports, letters, newspapers and interviews.

(354) Samora, Julian, and Richard A. Lamanna. Mexican-Americans in a Midwest Metropolis: A Study of East Chicago. Los Angeles: University of California Mexican-American Study Project, Advance Report 8, 1967.

An examination of institutional patterns and practices in relation to assimilation: The family,-"bulwark of tradition," the church - "bridge or barrier to the larger society," education, internal cohesion, employment and occupation, political influence, and personal and social adjustment.

(355) Sanua, Victor D. "Minority Status of Jews and Psychological Adjustment." Jewish Journal of Sociology. vol. 4 (December, 1963), pp. 242-253.

A scientific and adequate study of the American Jew as a member of a minority group has yet to be conducted. On the basis of earlier studies, it was assumed that acculturated Jews showed lower maladjustment rates. For example, Jewish boys born abroad obtained the poorest score in the objective personality inventory, while third generation boys obtained healthier scores than non-Jews. However, the first group gave a normal score on the Rorschach Multiple Choice Test, while the third generation group showed anxieties. It is felt that this anxiety is caused by conflicts resulting from weaker identification with the minority group and the uncertainty of acceptance by the majority group. More studies are needed to clarify this relationship.

(356) Saveth, Edward N. "Good Stocks and Lesser Breeds," Commentary, vol. 7 (May, 1949), pp. 494-98.

The author attacks the biased treatment of the subject of immigration in elementary and high school textbooks, according to which the innate superiority of the "racial stocks" coming from northern and western Europe over those of southern and eastern Europe is proclaimed.

(357) Schemerhorn, Richard A. "Polarity in the Approach to Comparative Research in Ethnic Relations." Social Science Research, vol. 51 (January, 1967), pp. 235-240.

An appeal to view intergroup relations from a broad point of view, as a case in societal relations, rather than as a separate and unrelated field of inquiry. Intergroup research on a comparative basis can contribute to our general knowledge about how societies cope with problems of integration and conflict.

(358) Schermerhorn, Richard A. "Power as a Primary Concept in the Study of Minorities." Social Forces, vol. 35 (October, 1956), pp. 53-56.

When Park and Burgess emphasized the reciprocal character of social interaction, sociological theory developed a bias in favor of balance, equilibrium, symmetry, and adjustment. There is need of further exploration of power as an assymetrical, unbalancing, and dynamic factor. Equality of power between two parties is a rare and limiting case: power is a primary concept because the structure it takes determines the basic frame within which acculturation, discrimination, and prejudice do or do not take place. "When contacts between two groups with different cultural lifelines become regular rather than intermittent, the resulting interaction crystallizes into a social structure reflecting power differentials and the value congruence of the two social systems in tensional equilibrium."

(359) Schermerhorn, R. A. "Minorities: European and American." Phylon, vol. 20 (Summer, 1959), pp. 178-185.

European minorities have been a by-product of shifting national boundaries; the typical pattern in Europe has been one of forced assimilation to the majority. Minorities in the United States have had a more diverse and pluralistic character. The United States stresses the racial factor; therefore, it is racism cross-fertilized with power subordination that has characterized the American ethos in the treatment of minorities.

(360) Schermerhorn, R. A. These Our People: Minorities in American Culture. Boston: D. C. Heath, 1949.

An analysis of the minority groups in the United States which have the largest population base. Chapters include "Mexican and Spanish-speaking Americans: a mixed culture"; "Japanese-American: a historic culture acclimatized and traumatized"; "The Italo-American: the latest arrival"; "The Polish-American: peasant patriot"; "Czech and Slovak Americans: a dual culture"; "The Jewish community: minority with bicultural status." There are also general chapters on minority patterns of adjustment, prejudice and its reduction, and programs and policies for minority problems.

(361) Schiavo, Giovanni E. The Italians in Chicago, a Study in Americanization. Chicago, Italian American Publishing Co., 1928.

This is a study not only of the problems of Italians in the congested districts of the city and those working on railroad gangs but also of the problems of Italians in the "strictly" American neighborhoods and the thousands of business and professional persons of Italian descent.

(362) Schier, Arnold, Ireland and the American Emigration, 1850-1900. Minneapolis: University of Minnesota Press, 1958.

Relying primarily on the letters of the emigrants themselves, together with contemporary newspapers, official reports of the British and the U.S. governments, and the interviews conducted by the Irish Folklore Commission, the author traces the reasons for emigration and its consequences for Ireland as well as for the United States.

(363) Seder, Doris L. "The Influence of Cultural Identification on Family Behavior." Unpublished Ph. D. Dissertation, Brandeis University, 1966.

The groups of Greek couples, one with strong ethnic ties, the other with weak ethnic ties, were studied to consider the influence of cultural identification on family behavior. The couples with strong ties to the ethnic culture were more likely to have segregated spouse relationships and intimate contact with kin, and to define emotional problems in self-help terms. Those with weak ties were more likely to have joint spouse relationships and less intimate contact with kin, and to define emotional problems in mental health terms. Those with strong ethnic ties were likely to turn to extended family, doctors, or priests for help with emotional difficulties, while those with weak ties were likely to turn to impersonal resources for help with daily concerns, and to mental health resources for emotional problems.

(364) Seeman, Melvin. "Intellectual Perspective and Adjustment to Minority Status." Social Problems, vol. 3 (January, 1956), pp. 142-153.

The marginal status provides the opportunity for the development of perspective and creativeness, but the realization of this opportunity depends on the individual's adjustment to marginality. One who is successful in accomodating to the value of conflict will learn the value of questioning "givens" and seeking new solutions. It was found that there is an inverse association between minority maladjustment and intellectual perspective, and that there is no association between conflict and minority maladjustment. Today, when conformity is the rule, any doctrine directing our attention to marginality as a potential source of insight should be examined with care and hope.

(365) Segal, Bernard E. and Peter K. Thomson. "Status Orientation and Ethnic Sentiment among Undergraduates." American Journal of Sociology, vol. 71 (July, 1965), pp. 60-67.

Jewish and non-Jewish undergraduates have different inclinations to endorse pro-and anti-Semitic stereotypes, but these tendencies are shown to depend upon status orientations and ethnicity.

(366) Segalman, Ralph. "Hansen's Law Reconsidered." Dimensions, vol. 2 (Summer, 1968), pp. 28-31.

In examining Hansen's hypothesis that the grandchildren of a minority group re-embrace the culture rejected by their parents, a distinction is made between extrinsic and intrinsic cultural transfer.

In the Jewish minority, the transfer has been primarily one-dimensional, omitting much of the ethical, cultural, and nationalistic patterns of traditional Jewish ideology. Children follow an external, rather than a truly substantive pattern because their parents did not supply the necessary model. Hansen's law should be viewed in terms of the ethos involved, and the depth of its transfer. Transfer in the sense of loose affiliation and other external features has little meaning.

(367) Sengstock, Mary C. "Differential Rates of Assimilation in an Ethnic Group: In Ritual, Social Interaction, and Normative Culture." International Migration Review, vol. 3 (Spring, 1969), pp. 18-31.

Data on a study of about 2,000 persons of Iraqui extraction living in the Detroit area show that social structure resists change to a greater degree than "external ethnic customs." Variations from immigrant patterns occur first in behavior changes, and only later in value structures which are themselves undergoing change. Some American-reared members of the group continue to identify with their ethnic community even after they have dropped many aspects of the sociocultural patterns.

(368) Senior, Clarence and William S. Bernard (editors). Toward Cultural Democracy. Associated Educational Services Corporation, New York, 1968, 173 pp.

The book is based on papers and discussions of a two-day conference on the Past, Present and Future of Cultural Democracy in our Nation of Immigrants, organized in October, 1967, by the Center for Migration Studies at Brooklyn College, New York.
The ten chapters cover a variety of subjects such as cultural pluralism, language teaching, racial problems, historical aspects of the struggle of minorities for political and economic equality, including women's struggle for democratic treatment.

(369) Senior, Clarence. The Puerto Ricans: Strangers - then Neighbors. Chicago: Quadrangle Books, 1965.

This work dispels, with facts, many myths about Puerto Ricans. The author reviews every aspect of life among this latest group of immigrants, supporting his statements with statistics on education, economics, housing, welfare and criminality, and providing evidence of how much real progress has been made assimilating and integrating Puerto Ricans into the larger society.

(370) Sexton, Patricia Cayo. Spanish Harlem: Anatomy of Poverty. New York: Harper & Row, 1965.

A description of the Spanish-speaking ghetto, with emphasis on Puerto Rican, Italian, and Negro relations, exploring differences in values, schooling, religion, power structure, and community development. It is suggested that the principles developed by organized labor should be used as a prototype for community mobilization, and that the people of East Harlem need to take over power and exert control over their destiny.

(371) Shannon, Lyle W. "Urban Adjustment and its Relationship to the Social Antecedents of Immigrant Workers." International Review of Community Development, vol. 13 (1965), pp. 177-188.

Prior urban experience is not too significant a factor in urban adjustment. What the immigrant expects to find and the position from which he starts will have more influence on his evaluation of the new environment. Although Mexican-Americans have been least absorbed into the industrial economy, they seem to be more satisfied than either Anglo-American or Negro immigrants, probably because perceived improvement has been satisfactory. Middle class welfare workers too often rely on external criteria in judging the amount of adjustment; psychological factors should also be considered.

(372) Shannon, Lyle W. and Kathryn Lettau. "Measuring the Adjustment of Immigrant Laborers." Southwestern Social Science Quarterly, vol. 44 (September, 1964), pp. 139-148

Research among a sample of 209 immigrant Mexican-Americans showed that there was very little relationship between external and internal measures of adjustment. However, data suggest that both Mexican-Americans and Anglos at a lower socioeconomic level have more success in reaching their limited goals, and show less maladjustment, than do persons at higher socioeconomic levels who fail to reach the goals to which they aspire.

(373) Shannon, L. W. "The Economic Absorption and Cultural Integration of Immigrant Workers." American Behavioral Scientist, vol. 13 (September, 1969), pp. 36-56.

"To predict efficiently the course of absorption and integration, we must know which individual characteristics or group identities increase or decrease life chances (opportunities for and probabilities of upward or downward movement) within the social system the migrant worker has left and into which he intends to move or has moved. We must remember that the migrant may exercise to a limited extent the option of attempting absorption and integration into the immigrant community, a subsociety in itself, or into the larger community or larger society, but that the success of his initial attempt to enter and of his later progression into either society depends on how the society is organized, how the migrant perceives himself, how he has formulated his short-term and long-term goals, and on a variety of fortuitous circumstances. Finally, we must take into account the fact that immigrants modify the social environment of which they become a part, thus affecting the process of adjustment for those who follow at a later period in time."

(374) Shannon, William V. The American Irish. New York: Macmillan, 1964.

This book puts forward an interpretation of the Irish based on their history and culture, with a detailed treatment of the role of Irish Catholicism. The author is especially concerned with the liberal and progressive movements surrounding the Irish community, and considerable attention is given to the behavior and influence of elected Irish officials. The organizing principle emphasizes those activities in which the presence of the Irish has made significant differences in the development of the United States, in the areas of politics, religion, the theatre, literature, and such specialized activities as prize fighting and law enforcement.

(375) Sherif, Muzafer, editor. Intergroup Relations and Leadership; Approaches and Research in Industrial, Ethnic, Cultural, and Political Areas. New York: Wiley, 1962.

A collection of papers from an interdisciplinary symposium held at the University of Oklahoma in 1961, with social scientists from all areas discussing theoretical and applied problems in the area of intergroup relations and leadership. The collection is organized in three sections: (1) Problems of approach and theory; (2) Intersystem and Intrasystem relations: their reciprocal impact; (3) Some intergroup problems associated with social change. Sherif advances the idea of using superordinate goals as a means of conflict reduction between opposed groups. In his essay on interaction levels and intergroup relations, Robert E. L. Faris criticizes proponents of individualistic explanations of aggression (Freud, Dollard, Adorno), and attempts to explain hostility as arising from the social group.

(376) Sherman, C. Bezalel. The Jews Within American Society: A Study in Ethnic Individuality. Detroit: Wayne State University Press, 1961.

An examination of the development of the American Jewish community with relation to the forces shaping the American society as a whole.

(377) Sherman, C. Bezalel. "Emerging Patterns and Attitudes in American Jewish Life." Jewish Journal of Sociology, vol. 5 (June, 1963), pp. 47-54.

Jews in the United States today are largely middle class, about eighty per cent native born, and sharing in the rapid rate of social mobility and economic progress. The Jews have adopted the living patterns of the larger U. S. community, yet they desire to retain a group identity, and make use of the artistic and cultural values originating in Israel. Thus far, the Jew has succeeded in maintaining a balance between the pressures for conformity and the pull of group preservation. However, it is uncertain whether this balance will continue in the future.

(378) Shibutani, Tamotsu, and Kian M. Kwan. Ethnic Stratification: A Comparative Approach. New York: The Macmillan Company, 1965.

Stratification is emphasized in developing a theory of inter-ethnic contact, to allow for closer examination of intergroup conflict and competition and the resulting social change. Material is organized under five major headings: Identity and Status (ethnic identity and social stratification); Differentiating Processes (the development of group consciousness); Sustaining Processes; Disjunctive Processes (Social change, interethnic tension and conflict, interest groups); and Integrative Processes (the transformation of minority groups).

(379) Shields, Currin. Democracy and Catholicism in America. New York: McGraw-Hill, 1958.

The Catholic Church is not monolithic; it is found in a wide variety of societies and finds different expression in each. Unlike Blanshard (American Freedom and Catholic Power), the author does not believe that the Church represents a challenge to democracy; it has not fundamentally changed democracy.

(380) Shrabanek, R. L., and Mary K. Mahoney. "The Use of English and Spanish by Spanish Americans in Two South Texas Counties." *Proceedings of the Southwestern Sociological Association*, vol. 18 (March, 1967), pp. 189-193.

As the percentage of Spanish-Americans born in the Southwest increases, and as their educational levels increase, one might hypothesize that their use of English would increase proportionately. However, the non-competetive values of *La Raza* form a prime deterrent to increased use of English.

(381) Silberstein, Fred B. and Melvin Seeman. "Social Mobility and Prejudice." *American Journal of Sociology*, vol. 65 (November, 1965), pp. 258-264.

Ethnic prejudice is often associated with social mobility--on the theory that the frustration of downward movement or the insecurity of upward movement lead to intolerance. The data presented here reveal that occupational mobility, in itself, is not related to prejudice. Those who are highly mobility-minded tend to be prejudiced ethnically. However, the effect of mobility upon prejudice depends on the individual's attitude toward mobility. Serious doubts are raised about the standard assumptions regarding the dominance of status motives.

(382) Silverberg, Robert. *If I forget Thee, O Jerusalem: American Jews and the State of Israel.* New York: Morrow, 1970.

The author presents a history of the American Jew's attitude and reaction to Zionism and the state of Israel. Presidential archives were used, and pressure campaigns and election results are considered.

(383) Silvers, Ronald J. "Structure and Values in the Explanation of Acculturation Rates." ,*British Journal of Sociology*, vol. 16 (March, 1965), pp. 68-79.

High status ranking does not always correlate with accelerated acculturation. The highest positions often act to block the adoption of ideals and behavior of the host society. Weinstock's theories are modified and a revised theorem is proposed: the higher the immigrant's former occupational status, the more transferrable his skill, and, the less the positive value upon ethnic identity by members of the host society and the more equal the prestige of the occupation in the two societies, the greater the rate of acculturation. Weinstock's theory lacked validity because his model of society assumes the major elements in behavior to be structural conditions. A theory of acculturation must also include information on the historical conditions in both the country of origin and the host society, and on the climate of values surrounding migration and settlement.

(384) Simirenko, Alex. Pilgrims, Colonists, and Frontiersmen. New York: Free Press of Glencoe, 1964.

The ethnic community is defined as a special kind of minority produced by majority exclusion on one hand and minority closure on the other. Such closure serves two purposes: it protects the minority group member from the outside and monopolizes whatever limited values the minority has access to in the ingroup. Theoretically, the preservation of the ethnic community is possible only as long as this partial closure is maintained. The Russian community in Minneapolis is studied with reference to this theory, and three generation units, referred to in the title, can be isolated: the pilgrims, who found the community, the colonists, who control and maintain it, and the frontiersmen, who leave it to seek their fortunes on the outside. The economic and professional advancement of later generations brings about cultural assimilation and dispersal among the members of the majority community.

(385) Simmons, Ozzie G. "Mutual Images and Expectations of Anglo-Americans and Mexican-Americans." Daedalus, vol. 90 (Spring, 1961), pp. 286-299.

Anglo-Americans realize that Mexican-Americans are their potential peers, but at the same time consider them inferiors. The beliefs that presumably demonstrate Mexican-American inferiority tend to place them outside the accepted moral order and framework of Anglo society by attributing negative characteristics that make it "reasonable" to discriminate. The assumptions of Mexican-Americans about Anglos are similarly inconsistent, but negative images are defensive rather than justificatory. The mutual expectations of the two groups contrast sharply with the ideal of complementarity: Anglos expect Mexican-Americans to become just like themselves, whereas Mexican-Americans want full acceptance, regardless of the extent to which they acquire the ways of the dominant group.

(386) Simon, Walter B. "Assimilation, Integration, and Identity in Pluralist Society." Wisconsin Sociologist, vol. 3 (September, 1964), pp. 7-14.

The processes of integration and assimilation may lead to complete disappearance of distinct group identity, or may become stabilized at a lasting level of integration. Integration and assimilation of a cultural minority involves its members as individuals rather than as part of the group as a whole. Only a few attempt creative synthesis, but these are of special interest because they provide the basis for new cultural development.

(387) Sirota, David. "Some Functions of the Nationalistic Ideologies of Minority Ethnic Groups." Unpublished Ph. D. dissertation, University of Michigan, 1959.

The nationalistic ideologies of the Irish and Jewish groups studied are shown to relieve the status-deprivation and identity-deprivation which result from the inability of members of disvalued ethnic groups to affiliate with higher status reference groups. Non-immigrant ideology tends to stress the ancient prestigeous condition of the group; and often rejects present group characteristics, if these are perceived as negatively valued by the larger society. Immigrant ideology tends to stress the memory of the previous homeland and the importance of group perpetuation and cohesiveness. However, both Jewish and Irish immigrants emphasize the perpetuation of only selected features of their culture, those features which do not conflict with necessities for participation in their new social roles.

(388) Siu, C. P. "The Sojourner," American Journal of Sociology, vol. 58 (July, 1952), pp. 34-44.

The "sojourner" is treated as a deviant type of the sociological form of the "stranger", one who clings to the cultural heritage of his own ethnic group and tends to live in isolation, hindering his assimilation to the society in which he resides.

(389) Sklare, Marshall, "Assimilation and the Sociologists." Commentary, vol. 39 (May, 1965), pp. 63-66.

Critical examination of the theories of Robert MacIver and Milton Gordon. Gordon accepts pluralism as an abstract construct, but does not approve of sectarian organizations and values by which groups maintain themselves. An important problem in the work of both sociologists is their inability to understand the attachment of a people for its religion, ethnicity, or race, all components of their culture.

(390) Sklare, Marshall. The Jews; Social Patterns of An American Group. Glencoe, Ill.: The Free Press, 1958.

A collection of thirty-three selections representative of the best social science research and theory on American Jews, The work emphasizes empirical studies, and includes materials from unpublished dissertations as well as from earlier classic studies. The six sections deal with the historical setting of American Jews, their demography and social mobility, the Jewish community, religion, psychological aspects, and value orientations. The effects of Jewish culture are to be seen in low rates of juvenile delinquency and alcoholism, widespread acceptance of psychoanalytic theory, and liberal voting behavior. More than other ethnic groups in American society, Jews are concerned with the maintenance and perpetuation of the traditional subculture and organized group life.

(391) Slater, Mariam K. "My Son the Doctor: Aspects of Mobility Among American Jews." American Sociological Review, vol. 34 (June, 1969), pp. 359-373.

The unprecendented rapidity of Jewish upward mobility is generally attributed to the high value placed on learning and scholarship, but this explanation appears to be based on a myth of intellectuality. There are continuities between the Old World and the New, but with relation to social mobility, they are found in socioeconomic patterns, not scholarship. To the minimum extent that scholarship ideals were internalized, they functioned as an obstacle to acculturation in an expanding industrial environment; professionalism is an outgrowth of urban, middle class status.

(392) Smith, Joel, and Allan Kornberg. "Some Consideratinns Bearing Upon Comparative Research in Canada and the United States." Sociology, vol. 3 (September, 1969), pp. 341-358.

The impact of ethnicity on U.S. party machine politics and Canadian society is analyzed. Although the social processes involved in the migration of large numbers of ethnic groups to both societies have been similar, the manner in which ethnicity has affected political structures has been quite different. In the U.S. successive immigrant groups became a mainstay of the urban party machines, were able to use polical structures for their own purposes, strongly affected foreign and domestic policy, and continue to affect the political structures. Canadian political structures, on the other hand, have remained relatively impervious to ethnic groups, although ethnicity continues to be an important factor in Canadian social organization.

(393) Smith, Richard Ferree. "Refugees." *Annals of the American Academy of Political and Social Science,* vol. 367 (September, 1966), pp. 43-52.

Almost twenty per cent of all post-1945 immigrants have been refugees, admitted to the United States under a variety of directives and special laws, and in the absence of a national policy. The refugees came voluntarily and shared a common desire to find a land where they could rebuild their interrupted lives. The resettlement of the refugees and the aid extended to them is a good example of America's willingness to accept and assist newcomers regardless of their racial, ethnic, or religious backgrounds.

(394) Smith, T. L. "Immigrant Social Aspirations and American Education, 1880-1930." *American Quarterly,* (Fall, 1969), pp. 523-543.

Statistics for literacy and school attendance in the federal census of 1910 suggest that immigrant families showed as much or more zeal for education as those in which parents were native Americans. Behind the concern for learning were three interlocking motives: the desire to earn a better living, the need to shape a structure of family and community life which would fit the requirements of mobile and urban experience, and the quest for a definition of national identity which would fulfill the sense of duty to their homeland without contradicting the new allegiance to America. The problems faced by the first few generations of immigrant children prompted experimentation in education, and this contributed heavily to national concerns about progressive reform in both school and society, concerns which have dominated American social ideals throughout the twentieth century.

(395) Snyder, Charles R. *Alcohol and the Jews: A Cultural Study of Drinking Sobriety*. Monographs of the York Center of Alcoholic Studies. Glencoe, Illinois: The Free Press, 1958.

This work seeks to explain alcoholism as a sociocultural phenomenon rather as a function of individual personality. Based on studies of Jewish male college students and a random sample of Jewish men in New Haven, the author builds a well supported case to show that Jews traditionally drink for religious and communicative reasons, not for secular or hedonistic reasons. Drinking which is associated in the Jewish child's mind with religious symbolism, will not be used later for escapism or mere good fellowship. Those Jews who are partially or completely removed from religious orthodoxy are more likely to drink as non-Jews do. Thus, variations in sobriety are indicative of the degree of attachment to orthodox traditions, rather than as reflective of regional, generational, or class differences.

(396) Social Science Research Council. Summer Seminar on Acculturation. "Acculturation: An Exploratory Formulation." American Anthropologist, vol. 56 (December, 1954), pp. 973-995.

Acculturation is defined as culture change initiated by the conjunction of two or more autonomous cultural systems. The formulation includes four principal facets: Characterization of the properties of the cultures which come into contact, study of the contact situation, analysis of the relations established during contact, and study of the cultural processes which result.

(397) Soskis, Philip. "The Adjustment of Hungarian Refugees in New York." International Migration Review, vol. 2 (Fall, 1967), pp. 40-46.

The generally successful adjustment of Hungarian Jews brought to the United States after 1956 is attributed to their experiences in Nazi andCommunist Hungary which made them eager to start new lives, their relative youth, and their high educational standards.

(398) Spengler, Joseph J. "Issues and Interests in American Immigration Policy." Annals of the American Academy of Political and Social Science, vol. 316 (March, 1958), pp. 43-51.

When Congress supports a highly restrictionist immigration policy, it acts in accordance with what appears to be the opinion of a majority of Americans. This opinion at present is largely an expression of non-economic sentiments, since business organizations now rarely state their positions, and have virtually ceased to influence policy.

(399) Spicer, Edward H., Edward P. Dozier, and George C. Barker. "Social Structure and the Acculturation Process." American Anthropologist, vol. 60 (June, 1958), pp. 433-455.

Illustrations drawn from several Indian communities' reaction to the practices of Catholicism show that there is a definite relationship between the social structure that exists at the time of cultural contact and the nature of the resulting social and cultural change.

(400) Spiro, Melford C. "The Acculturation of American Ethnic Groups." American Anthropologist, vol. 57 (December, 1955), pp. 1240-52.

A survey of research in the field shows that neglect of the study of ethnic groups in America has been a loss to culture theory. Psychological characteristics, such as attitudes, values, and emotions seems to persist despite acculturation in external behavior. This finding in turn reflects one of the controversial issues of anthropology--the question of the "onion-peel" nature of acculturation, suggesting that the layers which are formed first, in early experience, are the ones to be "peeled" last. If behavior is determined by early experience with an ethnic cultural heritage, the far-reaching consequences of this experience must be researched and examined.

(401) Steiner, Juerg. Gewaltlose Politik and Kulturelle Viefalt. Hypothesen Entwickelt Am Beispiel Der Schweiz. (Non-Coercive Politics and Cultural Plurality. Hypotheses Developed Through the Example of Switzerland). Bern: Verlag Paul Haupt, 1970.

A theory is developed on the causes and consequences of coercive measures in the settlement of political conflict in democratic systems which are composed of several subcultures. The analysis shows that the Swiss policy of equality and decentralization and its achievements are higher than those of other countries with similar values. In conclusion, twenty-two working hypotheses are presented, and it is suggested that non-coercive measures of conflict resolution tend to be adopted in multicultural democracies if the system is not overloaded with demands, if the role models of conflict regulation are relatively congruent, and if the norm of non-violence has a high priority in the society.

(402) Stodolsky, Susan S., and Gerald Lesser. "Learning Patterns in the Disadvantaged." Harvard Educational Review, vol. 37 (Fall, 1967), pp. 546-593.

Research on learning abilities with lower class and middle class Chinese, Irish Catholic, and Negro children in Boston showed that patterns of mental abilities are associated with membership in an ethnic group. Social class influenced the level of mental ability, but patterns were consistent for all children in an ethnic group. It is urged that future studies examine the origin of these ability patterns, and that school curriculum be matched with the patterns, in order to maximize the educational development of each student.

(403) Stonequist, Everett V. The Marginal Man: A Study in Personality and Culture Conflict. New York: Charles Scribner's Sons, 1937.

A Study undertaken to test Robert Park's hypothesis of the "Marginal man", defined as one whom fate has condemned to live in two societies and in two, not merely different but antagonistic, cultures. The marginal role often leads to a keener intelligence and a more detached and rational viewpoint. Marginality is a condition of the personality, while acculturation is the general social process which produces it.

(404) Stopplet, Elliot H. A Study of National and Cultural Differences in Criminal Tendency. New York, Columbia University, 1935.

In this study the criminal tendencies as indicated by the type of crime committed by immigrants of various national groups is compared with the tendencies exhibited by the American born descendants of the same nationality in order to determine whether the criminal tendencies are natural or cultural in nature.

(405) Strodtbeck, Fred L, Margaret R. McDonald, and Bernard C. Rosen. "Evaluation of Occupations: A Reflection of Jewish and Italian Mobility Differences." American Sociological Review, vol. 22 (October, 1957), pp. 546-553.

Focus in this study was on the cultural differences reflected in the evaluations of higher and lower occupations. Italian parents tend to be more accepting of lower status occupations.

(406) Strong, Edward K. The Second Generation Japanese Problem. Stanford, Stanford University Press, 1934.

Report of an educational and occupational study of American citizens of Japanese ancestry in California. The central theme is the adjustment of the American-born Japanese to their environment. Contrary to popular assumption, Japanese families in America are not of excessive size and tend to follow the patterns of other immigrant groups. Contains an historical review of Japanese immigration and a chapter on race prejudice.

(407) Struening, Elmer L., Judith G. Rabkin, and Harris B. Peck. "Migration and Ethnic Membership in Relation to Social Problems." American Behavioral Scientist, vol. 13 (September-October, 1969), pp. 57-87.

It is often held that migrants as a group show higher rates of delinquency and mental illness than non-migrant populations. This study investigated population characteristics in health areas of New York City representing four million people, using municipal records and census data, and found that for the areas under consideration, the behavior of migrants (mainly Puerto Rican and Southern Black) was largely indistinguishable from that of ethnically similar residents who had lived in the same areas more than five years. Results do not lend support to the prevailing view that migrants show higher rates of socially deviant behavior.

(408) Taft, Donald R. Human Migration: a Study of International Movements. New York, Ronald Press Co, 1936.

A textbook on immigration dealing with the growth of population, the question of population quality, the influence of nationalism and the effects of migration. A section deals with the significance of citizenship, the regulation of immigration by legislation and the administration of immigration laws. The author concludes with a discussion of the international control of migration.

(409) Taft, Donald R. and Robbins, Richard. International Migrations; the Immigrant in the Modern World. New York, Ronald Press Co., 1955.

A most comprehensive treatise on human migration from the international point of view. Treats the history and statistics of world migration and the major factors associated with the movement of people; world migratory movements from World War I to the present, immigration to the United States and immigration policies and laws, and the relation of war, imperialism, and other international tensions to migration. The authors conclude with a plea for more rational and liberal immigration policy, and with the need for planning migration from the international standpoint, preferably within the framework of the United Nations.

(410) Taft, Donald R. "Nationality and Crime," American Sociological Review, I (October, 1936), pp. 724-36.

Presents detailed statistics in order to measure and explain variations in criminal behavior between the several national groups in the United States.

(411) Taft, Ronald. From Stranger to Citizen. New York: Humanities Press, 1967.

A detailed study of the elements involved in the cultural, social and psychological assimilation of immigrants, based on twelve years of research involving over 1000 immigrants of various nationalities in Western Australia.

(412) Taft, Ronald. "The Shared Frame of Reference Concept Applied to the Assimilation of Immigrants." Human Relations, vol. 6 (1953), pp. 45-55.

To the extent that the members of a pluralistic nation share a frame of reference, they constitute a group. In order for pluralism to work successfully, there must be agreement between members of different cultural subgroups to tolerate each other's values. The author hypothesizes that when persons with differing sets of values are in communication, the extent to which their interaction will lead to convergence of norms will be partly dependent upon the degree to which their shared frame of reference involves an agreement on pluralism as a social value.

(413) Taft, Ronald. " A Psychological Model for the Study of Social Assimilation." Human Relations, vol. 10 (1957), pp. 141-156.

A presentation of a model of the stages of assimilation. Seven stages are presented and illustrated, and social assimilation is defined as the process whereby, as a result of social interaction, a person transfers his membership from one group to a second group whose norms are inconsistent with those of the first.

(414) Taft, Ronald. "The Assimilation Orientation of Immigrants and Australians." Human Relations, vol. 16 (1963), pp. 279-293.

An excellent analysis of variations in the perception of the assimilation process between the immigrants and the host society.

(415) Tait, Joseph W. Some Aspects of the Effect of the Dominant American Culture Upon Children of Italian-Born Parents. New York, Teachers College, Columbia University, 1942.

Study investigates the degree of maladjustment of 734 children of Italian origin, eleven to fifteen years of age, in five large public schools with varying percentages of foreign students enrolled.

(416) Teller, Judd L. Acculturation and Integration; A Symposium by American, Israeli, and African Experts. New York: American Histradut Cultural Exchange Institute, 1965.

In his contributing paper, Nathan Glazer characterizes the assimilative process as it operated in America: By making access to formal equality and economic opportunity so easy, this nation undermined the native culture and loyalties of the immigrant groups far more effectively than nations that were more restrictive. Assimilation in America was not to another folk, another ethnic group, but to an abstract construct involving the egalitarian ideals of a democracy. Since most foreign groups did not have a sharply opposing ideology, it was easy to embrace the formal aspects of Americanism. Since their own cultures were not under direct attack, there was little need to develop a defensive attitude, and native culture and language thus became an embarassment and an obstacle in the way of becoming true Americans.

(417) Thomas, Brinley. Migration and Economic Growth. Cambridge: Cambridge University Press, 1954.

A study of the relationship between migration, particularly from Britain and Ireland to the U. S., and economic growth. The period covered is from 1830 to 1950. The author concludes, among other things, that the Malthusian push from Europe was at times at least as important as the positive attraction of the U. S., that the major booms in the U. S. were set off by the injection of cheap labor, and that the widening of capital induced by the immigrant increased the ability of the U. S. economy to take advantage of innovations.

(418) Thomas, Dorothy S. The Salvage: Japanese-American Evacuation and Resettlement. Berkeley and Los Angeles, University of California Press, 1952.

A study of 36,000 (one third of all evacuees) classified as "loyal" who left the camps before revision of the exclusion orders in December, 1944 to participate directly in the war effort or to become settlers in the East and Middle West.

(419) Thomas, William I. and Znaniecki, Florian. The Polish Peasant in Europe and America. Chicago, University of Chicago Press, 1918-1920.
A pioneer study in the use of life histories to determine the changes in the Polish peasants who migrated to the United States. The authors advanced the thesis that human nature must be studied in particular since it cannot be studied in general, since human nature can nowhere be observed generally.

(420) Traxier, Margaret E. "American Catholics and Negroes." Phylon, vol. 30 (Winter, 1969), pp. 355-366.
About ten per cent of America's parishes are comprised almost completely of one ethnic group; in some cities, this may reach forty per cent. This study of Catholic parish organizations seems to give support to the assertion that backlash against Negroes is more likely to occur among ethnic groups who themselves are not long removed from prejudice and economic disadvantages. The ethnic element must be considered as a significant factor in planning future policies and practices in the Catholic church.

(421) Treudley, Mary B. "An Ethnic Group's View of the American Middle Class," American Sociological Review, vol. 11 (December, 1946), pp. 715-24.
This paper is based on five years of field work carried on by undergraduates at Wellesley College in connection with a course on American ethnic groups. It throws light on the various ways by which ethnics of the first and second generation come to terms with the middle class society and culture in the United States.

(422) Treudley, Mary B. "Formal Organization and the Americanization Process with Special Reference to the Greeks of Boston," American Sociological Review, vol. 14 (February, 1949), pp. 44-53.
The author advances the thesis that formal organization is an important instrument in the transformation of peasants into citizens of a modern state and discusses the adjustment of Greek immigrants to American business organization, the education system, the church and other autonomous organizations.

(423) University of California Library. *Japanese American Evacuation and Resettlement; Catalog of Material in the General Library*, prepared by Edward N. Barnhart. Berkeley: University of California, General Library, 1958.

A 177 page catalog of records and primary source materials for study and research in this area; the holdings at the Berkeley Library are the strongest in the United States.

(424) van den Berghe, Pierre L. *Race and Racism: A Comparative Perspective*, New York: John Wiley, 1967.

In his essay on social and cultural pluralism, the author finds that, "from a sociological perspective, racial divisions can be regarded as a special instance of structural or social pluralism as distinguished from ethnic divisions, which are a cause of cultural pluralism." The concept of pluralism that is developed provides the basis for a conceptual framework for the understanding of complex, heterogeneous societies. The author asserts that "with the early development and later florescence of racism in the United States, this republic has been since its birth and until World War II, a *Herrenvolk* republic.

(425) Vecoli, Rudolph J. "Prelates and Peasants: Italian Immigrants and the Catholic Church." *Journal of Social History*, vol. 2 (Spring, 1969) pp. 217-268.

The thesis that the Catholic Church in the United States has an assimilative role is doubted. Religious practices of the Italian immigrants were criticised by American Catholics, and Italian priests were not received well by either native or immigrant groups. The Church hierarchy decided on the parochial school as the agent of salvation: education through the church would help them become good American citizens. However, after more than fifty years, Italian immigrants either remain nominal Roman Catholics or have no religious affiliation.

(426) Veidmanis, Juris. "Neglected Areas in the Sociology of Immigrants and Ethnic Groups in North America." *Sociological Quarterly*, vol. 4 (Autumn, 1963), pp. 325-333.

Twelve years of research on the 45,000 post-World War II immigrant Latvians indicates the inapplicability of Warner and Srole's timetables and Parks' "race relations cycle." Milton Gordon's conceptual differentiation of behavioral and structural levels in ethnic-host society relationships is of greater predictive value.

The Latvians also differ in their high levels of education, their continued participation in ethnic social systems and culture, and their network of formal and informal groups that were formed during the displaced person period, rather than newly established in the receiving society. Research on this group further indicates that cultural similarity to, yet extensive social separation from, the host population may continue as long as intra-ethnic systems are not primarily oriented toward self-preservation.

(427) Velikonja, Joseph. "Italian Immigrants in the United States in the Mid-Sixties." International Migration Review, vol. 1 (September, 1967), pp. 25-37.

Mass migration at the turn of the century set the pattern for the geographical distribution of Italian immigrants, and post-1924 immigrants followed the established lines of movement. Abolishment of the quota system in 1965 resulted in a sharp increase in the number of Italians immigrating during 1965-66. A total of 214, 618 Italian aliens registered in January, 1965: the highest concentration appears in the cities along the Atlantic seaboard, while the lowest percentage is in the South. In general, the migratory movement of Italians is being reduced to a few areas, the metropolitan centers, although these do not always offer the best economic opportunities. The existence of a strong Italian cluster is an incentive, if not a prerequisite, for any population flow to materialize.

(428) Vernant, Jacques. The Refugee in the Post-War World. New Haven, Yale University Press, 1953.

A descriptive study of the refugee problem throughout the world. The author discusses the origin of refugees, their destinations, their work, and their adjustment to the receiving country. He outlines the organizational measures employed by various governments to alleviate the difficult conditions created by this largest migration of modern times. The book covers not only the European displaced person and the political refugeee from behind the Iron Curtain but also refugees in the Far East. Bibliography.

(429) Walker, F.A. Discussions in Economics and Statistics, vol. II New York: H. Holt & Co., 1899.

This contains the central Walker thesis that immigration leads to a fall in the native birth rate and that it is therefore only a substitute for natives. Walker bases this conclusion upon the statistical decline in the native birth rate as exhibited in census statietics. Walker thus condemns immigration as being cause of the breakdown of the organic integrity of our population.

(430) Wasfi, Atif A. "Dearborn Arab-Moslem Community: A Study of Acculturation." Unpublished Ph. D. Dissertation, Michigan State University, 1964.

The Arab-Moslem community is one of the most recent ethnic groups to settle in the United States. This study of its acculturation and the processes initiated by culture contact can be related to processes of acculturation in other groups. Technological aspects of American culture were positively accepted. Patterns of social structure were also influenced, but to a lesser degree. Symbolic behavior, as expressed in religion and art, is the least affected; religion remains highly significant and aids in the retention of the indigenous culture.

(431) Weinstock, S. Alexander. "Motivation and Social Structure in Acculturation." Human Organization, vol. 23 (Spring, 1964), pp. 50-52.

In a study of fifty-three Hungarian refugees from the 1956 revolution, it was found that persons who hold a high occupational status or show occupational mobility are those who are most rapidly acculturated. The concept of role elements is used as an explanation: the immigrants with higher occupational status are required to fulfill more role elements and so acculturate faster than their counterparts of low occupational status.

(432) Weinstock, S. Alexander. "Some Factors that Retard or Accelerate the Rate of Acculturation--with Specific Reference to Hungarian Immigrants." Human Relations, vol. 17 (November, 1964), pp. 321-340.

Post-1956 Hungarian refugees were studied to determine the factors which accelerate acculturation. Findings show that cynicism, high achievement orientation, and an emphasis on material possessions are related to high degrees of acculturation.

(433) Weiss, M. S. "Selective Acculturation and the Dating Process: The Patterning of Chinese-Caucasian Interracial Dating." Marriage and Family, vol. 32 (May, 1970), pp. 273-278.

The recent increase in Chinese-Caucasian dating may reflect a growing rate of internalization by Chinese-American girls of the dominant dating values of the Caucasian teenager.

Because many Chinese boys seem unable to master the American dating game, they often cannot meet the girls' expectations which are prompting them to seek romance, companionship, and adventure in relationships with Caucasians.

(434) Weller, Leonard. "The American Jewish Community: A Sociohistoric Analysis." International Review of Community Development, vol. 13-14 (1965), pp. 133-144.

In analyzing the importance of religious observance and adherence to culture in the lives of Jewish immigrants and their descendants in the U. S., it was found that "the third generation is all-American, and yet, more Jewish than the second." In spite of the breakdown of the religious community, cultural influences are still strong: the rate of alcoholism remains low, and emphasis on education and social mobility remains high. Although Jews have left the city centers, they voluntarily seek out synagogues or temples in the new communities, which become social and cultural, rather than religious centers.

(435) Weyl, Nathaniel. The Jew in American Politics, New Rochelle, New York: Arlington House, 1968.

This work examines the "problem and paradox" of Jewish voting behavior: The Jews are more highly educated than any other ethnic group, are concentrated in scientific and professional occupations, and have a higher-than-average income, Yet, their political attitudes are overwhelmingly liberal-to-radical, despite the general rule of political behavior that groups high in status, income, and education tend to prefer a conservative-to-liberal philosophy. The Jewish group is the notable exception to the general correlation that has been found between income, wealth, education, and status on the one hand, and conservatism, on the other.

(436) Willis, Benjamin C. Social Problems in Public School Administration. Pittsburgh: University of Pittsburgh Press, 1967.

In "The New School of Population and Quality Education", Willis defines the new population as being the minority groups in the United States: Negro, Puerto Rican, Appalachian, Indian, and migrant worker children, who must be reached and whose needs must be met in the school. Social Problems faced by the public schools reflect the social problems present in the Larger society, and the challenge to education reflects the challenge to the whole social system.

(437) Wittke, Carl Frederick. German Language Press In America. Lexington, Ky.: University of Kentucky Press, 1957.

History of the founding, period of success, and death of the German-language newspapers in the United States, from the Philadelphische Zeitung, founded by Benjamin Franklin in 1732, to the present. The two chapters on World War I are especially well done, with a greater amount of analysis.

(438) Wittke, Carl Frederick. The Irish in America. Boston Rouge: Louisiana State University Press, 1956.

A painstaking and exhaustive study by a man who is an eminent authority in migration. While there were Irish in America since early colonial days, their history really starts with the great migrations of the 1830's and 1840's: This is the story of their contribution to the life in the New World. The objective treatment is bound to make its readers question whether the commonly held stereotype of the immigrant Irishman as humorous, shiftless, and loving fights and whiskey, is valid.

(439) Wood, Arthur Evans. Hamtramck, Then and Now; A Sociological Study of a Polish-American Community. New York: Bookman Associates, 1955.

In this study of Hamtramck, a "sort of island of Polish culture" within the Detroit Metropolitan Area, Wood supplies new information and insight on the inter-generation clash within the urban American Polish family, thus updating and supplementing Thomas and Znaniecki's monumental study. The author gives special consideration to problems of ethnic politics: for twenty years every mayor of Hamtramck was either indicted or imprisoned, yet the state Democratic machines ignored the reform element, since Hamtramck delivered a solid democratic vote in state and national elections. It is concluded that American Poles will become an integral and virtually indistinguishable part of American life within a short time.

(440) Woods, Frances J. Mexican Ethnic Leadership in San Antonio, Texas. Washington, Catholic University of America Press, 1949.

The purpose of the study is to describe the social roles of Mexican ethnic leaders in terms of their social selves, their status, their functions, and the Mexican ethnic group itself from which leaders and followers alike are drawn. An analysis of the class structure shows that there is an increased tendency for leaders to be drawn from the middle classes.

(441) Woods, Frances Jerome. Cultural Values of American Ethnic Groups. New York: Harper and Brothers, 1956.

This work is intended to aid professional social workers in understanding the problems of clients with ethnic backgrounds by examining the conflict of values caused by majority-minority relations. It is a sympathetic and informed analysis of the cultural values of the most numerous ethnic groups in the United States--Negro, Oriental, Mexican, Jewish, and European. Their distinct cultures and values are contrasted with those of the majority society through the study of the family, religion, government, economics, education, and recreation. Much of the source material is primary, such as case records, personal documents, personal experiences, and other information derived from interviews. The author also believes that the professional should supplement his knowledge of minority-majority value conflicts with an understanding of his own cultural background, and how it will affect his rapport with the ethnic group.

(442) Wozniak, Paul R. "Assimilation into Pan Catholicism: A Sociological Study of Structural Assimilation Among Catholic National Origin Groups." Unpublished Ph. D. Dissertation, University of Massachusetts, 1967.

A study of nationality groupings in Buffalo, New York, leads to a hypothesis regarding the future development of social organization among these groups. Considerable degrees of nationality background communalism still exist among the Polish and Italian groups, while the German and Irish groups have virtually disappeared as distinct entities. Patterns indicate that ethnic groupings have merged to form a "Pan-Catholic subsociety", with social class groupings becoming increasingly important. As the importance of nationality communalism decreases, social class is likely to replace it as the dominant and most influential factor in subsequent development. These stages appear to relate to stages in the total structural assimilation process, and should be tested in other areas.

(443) Yinger, J. Milton. "Integration and Pluralism Viewed from Hawaii." Antioch Review, vol. 22 (Winter 1962), pp. 397-410.

Pluralism and integration are examined in the Hawaiian setting to see the possibility for harmonizing both values. In Hawaii, one sees distinctive ethnic and cultural groups, yet few barriers to integration. There is a stratification ladder that has ethnic rungs, but positions are not determined by a rigid social structure as much as recency of migration. Against this background, the lines of distinction between undesirable segregation and legitimate pluralism are drawn. Undesirable segregation occurs when the line of separation is related in hidden ways to other lines of separation, when separation is systematic, when it is exclusive rather than inclusive, and when it is not based on a generally recognized cultural or functional distinction.

(444) Yinger, J. Milton. A Minority Group in American Society. New York: McGraw Hill, 1965.

Although reference in this work is primarily to Negroes in American society, the basic concern is an understanding of the general principles of majority-minority relations. A particular situation can be understood only through a broader, comparative approach which examines many situations. Furthermore, the problems of majority-minority relations are of international significance, and can no longer be evaluated within the context of one nation. "It is my belief that the way in which the affiliation or rejection of racial, religious, and ethnic minorities is worked out within nations will strongly influence our ability to build a world order in which similarities are not coerced and differences do not divide. We are dealing here with one of the great intellectual and moral questions of the day."

(445) Yinger, J. Milton. "Social Forces Involved in Group Identification or Withdrawal." Daedalus, vol. 90 (Spring, 1961), pp. 247-262.

An examination of the conditions under which minority groups persist as distinguishable entities or are dissolved, and the consequences for society. The recent portrayal of the United States as a "triple melting pot" is confirmed. It is suggested that "the weaker the group, the more identification of its members is increased by a situation in which prejudice and discrimination are being reduced", while a strong group may find it more difficult to maintain its identity under such circumstances. In the United States today, the following conditions may occur: the society will be seriously split, differences will be reduced, or the traditional religious assertations will lose force in the face of the development of a new unifying system.

(446) Yinger, J. Milton. "Contraculture and Subculture." American Sociological Review, vol. 25 (October, 1960), pp. 625-635.

The characteristics of minority subcultures, with regard to the formation of values and relations with the total society depend on the conditions in which the subcultures arise. A distinction is also made between "subculture" and "contraculture"; subcultures are the products of distinctive histories and guiding traditions. Contracultures originate in conflict-laden and oppressed situations, and express the inverted norms that are the products of frustration, alienation, and conflict.

(447) Young, Kimball. Mental Differences in Certain Immigrant Groups. Euegene, Oregon, University of Oregoan, 1922.

The purpose of this study was to investigate the general intelligence of children of certain immigrant stocks. The findings do not maintain that the intelligence uncovered in these groups is typical of the entire racial group but it is likely that it represents the common run of immigrants from these countries who do actually settle in the United States.

(448) Young, Pauline V. "Social Problems in the Education of the Immigrant Child," American Sociological Review, 1 (June, 1936), pp. 419-29.

The assimilation of the immigrant child and youth living with their foreign-born parents is in the last analysis only surface deep. They may appear assimilated in public, but in their private life they remain hyphenated in attitudes with the inevitable duality of personality. The school must have adequate knowledge of the life of the immigrant community before efforts to Americanize the child can be successful.

(449) Yuan, D. Y. "Chinatown and Beyond: The Chinese Populatinn in Metropolitan New York." Phylon, vol. 27 (Winter, 1966), pp. 321-332.

Data from the 1960 census show that the Chinatown population lives in poverty, has less favorable sex ratios and age structure, a lower degree of education, and less desirable occupations than the Chinese populations living outside Chinatown.

(450) Zeisel, Hans. "The Race Question in American Immigration," Social Research, vol. 16 (June, 1949), pp. 222-229.

In 1898 the then Commissioner of the U.S. Immigration and Naturalization Service ordered that a record be kept of each immigrant's race and religion in addition to his country of birth, country of last residence, and country of citizenship. In order to standardize the categories, and probably also in order to avoid ethnographic controversies, the Commissioner issued a check list of fifty different "races" ranging from African to West Indian. Apparently in acknowledgement that this list was a curious collection of nationalities, ethnic groups, and regionally defined populations, its official title was later changed to, "Race or People." The list underwent only minor changes until 1937 when the Mexicans were stricken from it; in 1943, the Hebrews were removed. Thus, for some years, two groups, who at times have constituted more than a fourth of our immigrants, have not appeared in our immigration statistics.

(451) Znaniecki, Florian. Modern Nationalities: a Sociological Study. Urbana, University of Illinois Press, 1952.

With the main thesis that a common and distinctive culture is a major source of group solidarity, Znaniecki traces the origins of national culture society, lists the factors in their solidarity, indicates sources of conflict between them, and suggests how conflict between them can be reduced so that a world culture can come into existence.

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501. Abbott, Edith (assisted by Sophonisba P. Breckinridge). *The Tenements of Chicago 1908-1935*. Chicago: University of Chicago Press, 1936.

502. Abbott, Edith (ed.). *Historical Aspects of the Immigration Problem.* Chicago: University of Chicago Press, 1926.

503. Abrahams, Israel. *Jewish Life in the Middle Ages*. New York and Philadelphia: Meridian Books and Jewish Publication Society of America, 1958 (first published 1896).

504. Abramson, Harold J. "Ethnic Pluralism in the Central City." In *Ethnic Groups in the City*, edited by Otto Feinstein. Lexington, Mass.: D.C. Heath & Co., 1971.

505. Adamic, Louis. *From Many Lands*. New York: Harper and Brothers, 1940.

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508. Addams, Jane. *Twenty Years at Hull-House*. New York: Macmillan, 1911.

509. Adler, Chaim. "Education and Integration of Immigrants in Israel." *International Migration Review*, 3, Summer 1969, 3-19.

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